



Tho: Lyster Philomath;
Etat: Suis 63. A.D. 1698.



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Mary THE *Awful*
Blessings of Eighty Eight:

OR, A SHORT
NARRATIVE
OF THE

Auspicious Protection of our Reform'd Pro-
testant Church, under the Number of
EIGHT.

WITH

A brief Numerical Collection of the most Mira-
culous Operations, and Mysterious Revelations
of Divine Wisdom, inserted in Sacred Writ,

TOGETHER,

With the most Remarkable Conquests, Judgments,
Deliverances, Mutations, and Fatal Catastro-
phe's, which have hap'ned in this *British Isle*
since the Creation; and how they fall (by the
Disposition of Divine Providence) under their
Digitical Numbers.

With Divine *Poems* and *Meditations.*

By *THOMAS LISTER.*

Octogesima octavus mirabilis Annus.

LONDON, Printed by *J. Matthews*, for *George Hurdlestone*
at the *Black-a-Moor's Head*, near *Exeter-Exchange* in the
Strand. 1698.

THE
EPISTLE,
WITH A
PREMONITION
TO THE
READERS.

Readers,

TO You it is I Write in general,
Altho' I know, I cannot please you all;
For that's a Task exceeds far greater
Wits,

Much less it with my slender Fancy fits;
Being but a Drop to Neptune's Ocean, that
A Carping Zoilus hath not quarrel'd at.
For Envy, still in Failings doth delight,
And loves to feed on Carrion with the Kite.

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Inspired thus, there are some selfish Men,
Who, with their Weapons, wound the harmless
Pen ;

Their trampling still on such as lye below them,
Is one chief Mark, by which the World doth
know them :

But tho' they find me in Afflictions Night,
Remote, and far from the Rich Worldling's sight ;
Their Frowns shall never drown me in Despair,
Their Loves I neither have, nor want, nor care :
But be they what they will, I'll rail no whit,
Because we jump not equally into Wit.

At my own Peril, I my Lines rehearse,
At your own Pleasure read, and scan my Verse ;
For here are to be found some fragrant Flowers,
Which grew 'th' Garden of my vacant Hours ;
The which, some idle Follies down may brush,
Yet of 'em I'll not boast, nor at 'em blush ;
Nor yet apologize in what I can,
Nor beg my Reader's Favour, 'cause I am
Not so small Man, my Fancies to prefer,
Nor so great Fool, to think I cannot err ;
Yet unto all Men, it has still been known,
That in my Failings, I am not alone ;
Let him who Faults doth want, first cast a
Stone.

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It's a Maxim, that things when first done, are seldom, or never best done; the Deficiency hereof, is the more Excusable, because, I here tread in a dark Path, wherein so few have set the print of a Foot before me.

Though old Matter in new-resin'd, Language is good; yet good new Matter in old Language is better; but new Matter in new Rhetorical Language is best of all. The Branches of this Manual, will not be found so Barren, as to bear none of these Fruits, nor so well Water'd with the Dews of Helicon, as to bear all which the Readers may expect; for herein is some Old Matter which may seem New to some Readers, and some New, which cannot seem Old to any.

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If it shall be deny'd, that I have as much right to Apologies, it will be granted, that I have as much need of them, as other Men; I willingly therefore comply in the latter, supposing the Readers will not deny the former, but in Equity, allow me the Benefit of such Common Ones, as through Brevity, are herein omitted.

The ensuing Discourse upon the Number of Eight, with the Lines in Metre thereunto annexed, were for the most part, penn'd in the Year 1688. (from whence this Treatise chiefly taketh its Title,) upon the happy Arrival of him, whom the Signal Grace of God, as well as the most particular Affections of Great Britain, have made our Ruler, and the celebrated Instrument of perpetual Tranquillity; and who, having so easily

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easily turn'd the Scales of Europe, makes now the most considerable Figure in't. From whence then was Collected, and herein still is Asserted, that we need not to doubt of the Success of his Conduct, or of the Prosperity of his Government, or the Flourishing of Learning, and true Religion under it, and him. For,

*From Scripture, Numbers, and their Sacred use,
This Inference we safely may deduce;
That Providence doth still uphold his Hand,
Who sways his Scepter to secure our Land
From all our Foreign, and Domestick Foes,
Which shall our Church, and Peace, and Truth
oppose.*

*The Design of these poor Lines, is to shew, That Numbers are ordain'd to enlighten our Minds and Understandings, as the Sun doth the Eyes of our Bodies, to discern things at a distance; but not to impute any thing like Magical Force to their Power, as if they of themselves were
any*

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any way Causal of the Events which usually happen under them.

For no Man but an Atheist, will think himself oblig'd to the Sun for giving him Light, or to the rest of the Planets, or Clouds, for distilling their Influences upon the Earth; or to Numbers, or Figures, for any thing which they of themselves can afford us; but to God alone, who hath Created and Ordained such things for Man's use, and Man with a Capacity to use and enjoy them.

And where mention herein is made of any Scene of Providencial Affairs, most commonly exhibited under such or such a Number, or Figure, it is not there meant of the single Digit only, or of such a Digit's hap'ning in the Unit's place, but also of any Artick Number, which hath such on such a Digit in the second or third place,

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place, or any other Number which may be divided by such or such a Digit without any remain. As for Example;

It's herein Asserted, That God by his Providence, hath in Ages past, dispens'd his Blessings most commonly upon his Church and People, under the Number of Eight, and yet not meant of Eight only, but of Eighty Eight times Eight also, or any Octonary Number; as our Saviour saith in another Case, Matt. 18. not unto Seven times, but unto Seventy times Seven; but altho' our Saviour doth not here mean Septenarious Numbers only, yet it is the fittest Number to be in such a case us'd; because Seven is the most frequent Number of Regulation and Instruction.

But as for what is said herein, of the preceding Numbers, 1, 2, 3, &c. it hath

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both for the most part been lately penn'd and design'd as an Introduction to what was before observ'd, to fall under that most remarkable Number of Eight.

And as to these Numeral Observations, it cannot be expected that the Thread of Discourse should be so smoothly and regularly followed, as if it were in a continued Series of Oratorical matters, or the Prosecution of a flattering, fulsome Address: And whereas in other Cases, we may follow the Path of our Method with connexive Sentences relating to the Subject in hand; here are Inferences drawn, not only from Connexion of Sentences, but chiefly from a Collection of things, which have hap'n'd not by Chance, but by the obscure Method of Divine Providence, regularly dispos'd under such, or such Numbers or Figures.

And

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And, Finally, the Poems, Meditations and Hymns, which are lastly inserted, were design'd as Miscellaneous Enlargements of the Book, and the whole for the Benefit of the Vulgar, with whom the meanness of the Style most fitly doth accord.

And touching my frequent intermixing Metre with my loose Discourses, I do but imitate one of the bravest Spirits that has yet been clothed with Flesh and Blood, namely, the Honourable Boetius, who, to delight and oblige his Readers, does throughout his most profound Explication of the Divine Goodness in his five Books of the Consolation of Philosophy, thus chequer his Meditations, and give us now Verse, and anon Prose; and anon Prose, and now Verse. For,

*Some like that Language which is most sublime,
And others, that which runs most smooth and
fine,*

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*And some plain Truth, do ever love and honor
Without a Covering, Mask, or Veil upon her:
All can't please all, there's none that Knack
hath won,*

*I wish that some please all, or all please some;
For, Readers, here (if that you seek) may find,
The various Meditations of my Mind;
If they do good, or yield but some content,
Of reading them, they need not to repent,
Then well my Labour and my Time was spent.
But here I'll stay my Hand, for fear I make
My little City with too wide a Gate:
A great Applause, before the Tryal's had,
Doth still presage the Sequel to be bad;
The Subjects here lie Objects to your View,
Peruse, or choose, and so I bid*

Adieu.

Duncott, in Comit. Salop.
Apr. 18. 1698.

T. L.

A

PRELUDIUM

T O

The Blessings of Eighty Eight.

W *Hilst Western Clouds had Titan over-
spread,
And his Refulgent Beams were gone to Bed,
And Sable Curtains had obscur'd the Light
In doleful Minutes of a darksome Night ;
And I in silence shut, (as was design'd,)
Too close the Casements of my restless Mind ;
I thought my Genius, then, did by me stand,
Holding Morphean Fancies in his Hand,
And whispering, said, the Black-Bird, and the
Thrush,
With Musick sweet, do meet in every Bush,
And with their pretty Pipes do nimbly play,
To welcome Flora, in the Month of May ;*

Why

A Preludium, &c.

*Why should not then, thy Muse, such Freedom
find,*

As Nature hath to silly Birds assign'd?

For God of late, in Love did hither bring,

*A Guest more welcome far, than Flowers i'th
Spring.*

Then lie no longer here in Sleeps surprize,

But shake of Slumber quickly, and arise,

For to recount the Blessings from above,

Of Eighty Eight, sent down by great Jehove.

Tho' barking Momus bids thee still be Mute,

Till thou hast learnt thy Lyricks on the Lute,

Yet rouse thy Spirits, and rise up, and try,

The Tiinkling of thy Cymbals Harmony;

And invoke the help of all the Nine,

For to assist thee in this Task of thine;

Then up I rose by Luna's glimmering light,

And took my Pen, and thus began to write.

THE

THE
Blessings of Eighty Eight.

Upon the Number of One.

IN the Beginning, according to his Pleasure,
God all things made in Number, Weight
and Measure;
He weighs the Earth, and numbers up the
Sand,
And metes the Ocean in his mighty Hand.

Or, as an Ingenious Author has more emphatically exprefs'd it;

By Numbers powerful, and harmonious Aid,
The stately Fabrick of this World was made;
The Mighty *Fiat* was no sooner said,
But tuneful Numbers readily obey'd,
And the rude *Chaos* Form and Beauty had, &c.

And so doth God still distribute his Blessings and
his Judgments in the Disposal of Crowns and
Kingdoms, &c. 1 *Chron.* 20. 2. he also telleth the

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Stars, and numb'reth our Days, yea, and as much
as the Hairs of our Heads, *Matth.* 10. 30.

Who laid the Earth's Foundation on the Deep,
And doth in Number the Creation keep,
Till he shall separate the Goats from Sheep.
But Men have labour'd all along in vain,
About the Depths, which Numbers do contain,
Yet no Man e'er could find them out but He
That's *Three* in *One*, and only *One* in *Three*.
And three times *Three* do make the Digits *Nine*,
Which comprehend deep Mysteries Divine;
But the Chief Number I shall write upon,
Is the last Number of them all but one. *viz.* 8.

But before I take a full Prospect of it, I shall
gradually glance at Five of the other Digits
viz. 1, 2, 3, 6, 7. beginning with the first of
them, which some affirm to be no Number:
but with what Reason I know not, unless it
be in regard of its Individuity: But doubtless
One is a Number, or else there could be no Nu-
meration, because without *Unity* there could be
no *Trinity*, and consequently no Numbers at all:
but we all know the least Number upon Earth to
be *One*, yet we know not the greatest of Numbers,
because their Progression runs on infinitively:
But as we know *One* to be the least of Num-
bers upon Earth, so we ought to know *One* to
be the greatest of Numbers in Heaven; for God
hath given a Definition of himself by Numbers,
and most precisely under this Number of *One*;
viz. To be *One* God in *Trinity* of Persons,
and *Three* Persons in *Unity* of Godhead.

But

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But although he is *One* God and Father of all, by whom all things are and were created, yet he is inexpressible and undescrivable by any thing, Number or Figure; for he is all in all, *Alpha* and *Omega*, the *First* and the *Last*: Yet notwithstanding there being none good but only *One*, which is Himself alone, in that respect (as may be suppos'd) he began this wonderful Work of the Creation, under this his own peculiar Number of *One*, viz. upon the *first* Day in the Beginning; and so carried on, and finish'd the Master-pieces of the Creation under the same Figure: For he Created *one* Heaven, *one* Earth, *one* Sea, *one* Sun, *one* Moon, *one* Man, *one* Woman of *one* Rib; with *one* Head, with *one* Tongue, with *one* Heart; and put them into *one* Paradise, with *one* Fountain, with *one* forbidden Tree: But they aspiring to be like this *One* God, committed *one* Sin, which was the Ruine of all. Yet after all this, God in Mercy gave us *one* Book to teach us all, and his own *Only* Son to save us all, by Dying once for all, if we can but repent and believe in him. But in this Interval of time Sin so prodigiously prevail'd upon Earth, that he sent *one* Deluge of Waters to drown it, and all therein, except some few preserved in *one* Ark; and yet under this principal Number of *One* he abated the Waters, and made the dry Land again to appear. viz. in the 600 and *First* Year, in the *First* Month, and the *First* Day of the Month, the Waters were dryed up from off the Earth, *Gen.* 8. 13. And it is to be yet further observed, that as upon the *First* Day of the *First* Week, of the *First* Month, of the *First* Year,

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of the *First* Age of the World, God began this wonderful Work of the Creation; so likewise upon the *First* Day, after the last Week of our Saviour's Life in the Flesh, He finish'd the Blessed Work of our Redemption, by his Glorious Resurrection. And as all the Nations of the World were derived from *One* Man, which was *Adam*; so all the Righteous, or such as are to be saved, are derived from *One* Man, which is *Jesus Christ*. And thus you may see in Sacred Writ,

To what strange Height God's Wonders do
amount,
Under this Number of the least Accompt.

Upon the Number of Two.

THE All-wise Creatour hath often doubled this Number of *One* in the Creation, as if he would have put *One* in each End of the Balance, to make Pairs for Procreation, as Male and Female; or for Distinction of Times and Seasons, as Sun and Moon, Summer and Winter, Drought and Moisture, Heat and Cold, Day and Night, Light and Darkness, &c. or for Regulation of Place or Motion, as Heaven and Earth, Sea and Land, Heighth and Depth, Longitude and Latitude, &c. or for Uniformity of Workmanship, as *two* Eyes, *two* Ears, *two* Nostrils, *two* Hands, *two* Feet, *two* Wings, &c. and most or all uniform Proportions of Material Bodies, are reducible to this Number of *Two*; yea, our whole Man is made up of *Two*, viz. of Flesh
and

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and Spirit, and these two are *contrary the one to the other*, Galat. 5. 17. yet he hath given us but *one Heart and one Tongue*, to be join'd together in the Worship of *One God*.

It is observable also, That this Number of *Two* is the first of all Numbers that may be divided into Integers; and I may say, that most or all Divisions amongst Men, have happen'd under this Figure of *Two*; and commonly are set on foot under these *two Words*, *Meum* and *Tuum*; and fatal have they been almost in all Ages, and Countries, and particularly in this of ours; wherein, through an infernal Piece of Policy, they have unhappily canton'd this Kingdom, (that should like *Jerusalem*, be at Unity within it self) into a Multiplicity of Factions, mutually odious, and mutually noxious; and if that Spirit whose Maxim is, *Divide & Impera*; and which incessantly wanders to and fro, to separate and devour the Brethren, has to do with any one Number more than the rest, it is, without all Controversie, with this of *Two*.

How surprizing soever it may be to them that are wholly unacquainted with either Foreign or Modern Antiquities, it is sufficiently apparent to all that have but sip'd of our *English Annals*, That as the Letter (*H*) has been by Historians recorded to be remarkably ominous to *England's Weal or Woe*, in the Conquests, Victories, Tyrannical Governments and Atchievements, of *Humber, Hellen, Hengist, Horsus, Hungar, Hubba, Harrold, Hardy-canute, Henries, &c.* so our Kings, under the Number of *Two*, viz. the Seconds of every Name amongst our *English Monarchs*, since the

B 3

Norman

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Norman Conquest, have been found very unfortunate as to themselves or Subjects, or both, through the Seducements and Delusions of the Devil and his Agents, as *William II. Henry II. Edward II.* &c. and not only since then, but if we enquire further, we shall find it so ever since the World began; for the Devil began his Temptations unto Sin under this Number of *Two*, when there was yet but *Two* Persons in the World, *Adam* and *Eve*; and when there was yet but *Two* Brothers in the World, he instigated the one to murder the other.

And from whence come wars and fightings amongst us, come they not from hence, even of our Lusts, that war in our Members? James 4. 1. Thus Wars come of our Lusts, and our Lusts come of the Devil, to divide us into this Number of *Two*; and when he hath thus divided any considerable Part of any Community of People, then all other, the more inconsiderable sorts of Phantasticks, fall in with them to take sides; as the smaller Brooks drop into the greater Rivers, be they as dangerous as *Scylla* and *Charybdis*. And thus the Devil divides whole Nations, and sets them by the Ears under the Number of *Two*, which perhaps may be one Reason amongst others, that made our Ancients draw the Devil's Picture with *two* Horns on his Head, and *two* Claws on each Foot; which are *Six* in all, the Number of the Beast. Yet if Sathan makes use of his *two* Horns, which is this double Number, for our Destruction, our Blessed Saviour, to our Comfort, gives us a double Command in his Gospel, for our Salvation, *Matth.*

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22. 37, to v. 40. *Thou shalt love the Lord thy God with all thy heart, and thy Neighbour as thy self; on these two hang the Law and the Prophets.*

But the Devil's *Two* Commands are to love all that is Evil, and hate all that is Good. Our Saviour bids us live in Holiness and Righteousness, but the Devil prompts us on to all Filthiness, Fraudulency, and Deceit: Our Saviour bids us live in Love, Unity, and Peace; but the Devil bids us live

In Envy, Lust, Guile, Drunkenness, and Pride,
And all that's sordid in the World beside;
And think how *Cain* had slain his Righteous
Brother,
And learn of him to ruine one another.

And indeed the Devil and his Agents have so divided us of this Nation, that we are become the mischievous Instruments of our own Ruine and Distractions. And now since I am fall'n into this short Digression, I'll give my Muse a little more Liberty to expatiate upon the Troubles of this transitory Life;

For in a Labyrinth we live
Of many Molestations,
That's always found
Still garnish'd round
With manifold Vexations,
Annoyances, Incumbrances, Aggrievances, and
Crosses,
Calamities, Enormities, Endamagements, and
Losses,

Or in a Wilderness of Wants,
 Of Griefs and Woes excelling,
 Stuft full of Toils,
 And sad Turmoils,
 And Men in Mischiefs dwelling;
 Horribly, and heinously, and shamefully trans-
 gressing,
 Barbarously, and bloudily, and cruelly opressing.

Or in a Maze of Miseries,
 Which every way is bending,
 Wherein we go
 All to and fro,
 Till Death finds out the Ending,
 Of juggling, and bustling, and wrestling for
 Pleasure,
 Of struggling, and juggling, and travelling for
 Treasure.

Thus Troops of Tribulations great,
 Still secretly pursue us,
 And rebels store
 Are evermore,
 Conspiring to undo us,
 By Bribery, and Roguery, and Knavery in
 Dealing
 By Treachery, and Flattery, and Robbery, and
 Stealing.

With Swarms of sad Perplexities,
 And Tryals which attend us;
 That with his Rod, our Gracious God
 In Mercy may amend us.

But

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But now to return, and shew as how the Devil most commonly seduces or begets Sin in Sinners under this Number *Two*, so do Sinners bear them, or bring them forth not always by Heaps and Huddles, as they are before express'd, but most commonly by Couples or Twins, as *Jacob* and *Esau*, one holding by the other's heel; imitating our Grandmother *Eve*, who committed a second Sin, as soon as she had finisht the first; or as *Lot*, from Drunkenness to Incest; or as *David*, from Adultery to Murther; or as *Judas*, from Treachery to Homicide. Thus the Devil draws the wicked into a duplicity of Sins, that they may march on by *Two* in a Rank, as Stealing and Resetting, Lying and Cheating, Coveting and Oppressing, &c. Yet God will have Mercy on whom he will, for he delivered holy *David* out of the Paw of the Lyon and the Bear. For God in Mercy hath under this Number made sufficient provision for us against the double dealing of the Devil; for when he had Created our *two* first Parents in Paradise, he made *two* merciful Covenants with *Adam*, and us in him, *viz.* a second after the Breach of the first; wherein our Happiness doth for ever consist, if the fault be not our own; and accordingly hath he sent his Son our Blessed Saviour, who suffered for our Sins between *two* Thieves, discovering himself *two* Ways, by his Works and by his Word; contain'd in *two* Books, The *Law* and the *Gospel*; compris'd in *two* Tables, one of our Duty to him, the other to our Neighbour; and convey'd to us by his Ministers in *two* Sacraments, the one of Baptism, and the other of the Lord's Supper; for the constant renewing

renewing of our Covenant with him, and for the Sealing to us the Assurance of our Redemption by the Blood of Jesus Christ. And so much for the number of *Two*. But before I proceed to the next, here shall be inserted some *Acrosticks* touching our Fall by the *First*, and our Redemption by the *Second Adam*.

IN Eden's Garden richly stor'd with Joys;
Adam himself and all his Seed destroys;
 All we were curs'd thus then by him on high,
 Dy surely must ye, and in dying Dy.

THE Woman's Fruit must make the Recompence;
 Seed sprang from her who gave the first Offence.
 Of all its Force thereby is Death bereaven.
 The sling expell'd, and we made free to Heaven.
 Woman, that Woe made in Man's Ears to ring,
 Shall by her blessed Seed great Glory bring.
 Bruise the infernal Powers, and Satan quell;
 The Purchase pay, and set us free from Hell.
 Serpent's nor Dragons nor the Devil shall
 Head us or harm us, Christ is All in All.

UNto our sight a Day-star doth appear,
 Us for to guide, and to our Paths shine clear.
 A sweet *Messiah* to each Soul is given.
 Child of our Joy to join our Hearts to Heaven.

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II

Is any Sin-sick Soul perplex't in Mind,
 Born deaf or dumb, or of his Eye-sight blind?
 Unto the Earth is Balm of *Gilcad* sent,
 Us Sinners all to cure, if we'll repent.
 A fruitful Vine that's fresh, and ever springing,
 Son of God's Right-hand, Comfort ever bringing,
 Is made our Righteousness, of his meer Love,
 Given us below to make us Reign above.

Who was't that suffer'd THE most shameful Death?
 JESUS OF NAZARETH.

Who durst that Hea- KING so much abuse?
 (venly

The vilest OF the Jews.

The Jews Condemn'd THE Jews deride him,
 (him,

The Cruel JEWS
 Crucify'd him.

IN

IN his Disciples *Sight* Christ hence ascended,
And unto them *Their* chiefest Charge com-
mended,

To teach and preach *Of* Heav'nly Mysteries ;
Errours to drive *Out*, and also to baptize.
God sendeth for *Him*, when his Woes were
past,

And into Joy *Receiv'd* him at the last.
Whilst an Airy *Cloud* wrapt him up from
hence,

Th' Apostles gaz'd *As* Men amaz'd in Sense ;
But he sent Comfort *And* their Joys did crown.
He their Friend went *Up*, and he'll our Friend
come down.

Each Stripe that's *Taken* by his Servants here,
Whoe'er the Giver *Was*, shall then appear.

A Righteous Judge *He* then must come before,
By Saints secur'd, *And* safely set on Shore.

F*Ather*, Requests I'll daily make thee,
That *Into* Favour thou would'st take me ;
For to *Thy* Mercy I will fly,
And in thy *Hands* will live and dy :
Then safe, secure *I* sure shall be,
Whilst I my Soul *Commend* to thee :
Then of thy Mercy, not *My* Merit,
Into thy Hands receive my *Spirit*.

Upon the Number of Three.

*And now my Task in the next place must be,
The Triple Number of the Sacred Three;
A Mystery which doth surpass the Pen
Of Glorious Angels, and of Mortal Men;
Then I'll confine to here and there a Word,
Of what the Scripture doth to us afford:
For those that cannot do as they desire,
Must rest content, and learn for to admire.*

WE may observe, that as the Number of Two (lately spoken of) is the Number of Opposition and Discord; so the Number of Three is the Number of Unity, Love, and Concord; for a threefold cord is not quickly broken, Eccles. 4. 12. which further appears by our Saviour's asking Peter three times if he loved him, John 21. 15, 16, 17. And Three things are beautiful before God and men, viz. The Unity of Brethren, the Love of Neighbours, and a Man and his Wife that agree together, Eccles. 25. 1.

And again, That as the Numbers of One and Two were much made use of in the Creation; so the Number of Three was, and is most commonly mention'd in the Mystery of our Redemption, and in the Distribution of God's Blessings and Chastisements, in several Ways and Methods to his People, all along in the Old and New Testaments; yet so, as this and some other Numbers were made use of in the Premises

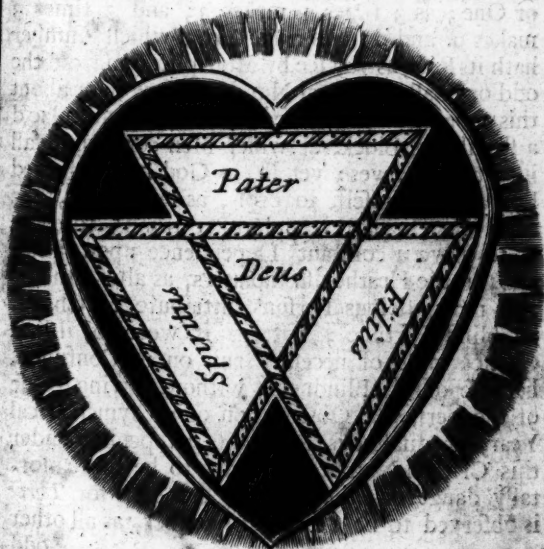
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mises also, as *Gen. 1. 26.* where it is intimated That the Blessed Trinity was at work in the Making of Man after their own Image, in Holiness and Righteousness; and that God breathed into him the Breath of Life, and he became a living Soul, *Gen. 2. 7.* For the Soul of Man carries with it a Resemblance of the Deity, under this Number of Three, as *St. Augustine* hath thus observed; *Anima est incorporea Substantia regens Corpus; sicut enim in Deo una est Essentia, & tres distinctæ Personæ: sic etiam in Anima, tres distinctæ Potentiæ, Memoria, Intelligentia, Voluntas: i. e.* The Soul is a Spiritual Substance, governing the Body: For as in God there is but One Essence, and Three distinct Persons; so in the Soul there is but One Essence, and Three distinct Powers, viz. Memory, Understanding, and Will.

And God in the Beginning gave Life of Three Kinds, to Three Sorts of Living Creatures, wherewith he replenish'd the Earth, viz. *Vegetable, Sensitive, and Rational.* Unto Plants, Herbs, and Trees he gave the first; to Beasts, Fowls, and Fishes the second; and unto Man the third. Now the Rational Life, last mention'd, comprehends the other Two; so that to Man, the Microcosm, or Epitome of the whole, he gave all the Three Kinds of Life, that he might have all, and have Dominion over all the rest; and that he might have Three in One, in these Respects, as pleas'd him, after the Similitude of Himself: But all these our Perfections were so blurr'd by our Fall in *Adam*, that without Mercy in Christ, we are become worse than the Beasts that perish.

One of the plainest Testimonies of the *Trinity* that I have met with in Scripture, is in *1 Joh. 5. 7.* where it is said, That *there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One.*

Now knowing that Divine Matters fall not under Mathematical Demonstrations, for to prove them, or make them more plain thereby, yet for the Illustration of the former Discourse, I shall here insert a Triangular Character, which consists of three times *Three* Triangular Angles; and is *Three* entire Triangles, entirely in *One* Figure, and *One* entire Triangle entirely in every *One* of the *Three*.



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Having thus endeavour'd to contribute something to the Manifestation of the *Unity of Three*, and the *Triplicity of One*, I'll now proceed with my intended Design; For,

In Digit-Numbers, *Three times Three*,
Many Wonders may we see;
Which none can comprehend but He
That's *Three in One*, and *One in Three*.

Yet here by the way we may observe, how this Number of *Three* terminates our great Clymaeterical Year 63. which Number hath its Beginning or Root, in an especial manner from Unity or One; as 3 times 1 makes 3; and 3 times 3 makes 9. and 9 times 7 makes 63. which Number hath its Rise, as you see by Multiplication from the odd or smaller Critical Numbers. Now in or about this time of a *Man's Life*, Providence hath plac'd a stumbling Block, at which Men commonly fall into their Graves; yet so, as God hath reserved Power to himself, to cross, as he pleases, the usual Course of this and other things, to cause us to have a constant Dependence upon him; and this the Heathenish Idolaters, as also Atheists and most vicious Persons, attribute to Chance or blind Fortune; but, if it were so, blind Chance must of necessity run on in Confusion, because of its Blindness, without giving cause of the perpetual Observation of a Clymaeterical Year, or disastrous Accidents happening under this Critical Number of *Three*, to be more mortally dangerous than any other, &c. for *Three* is observed to be a Critical Number, as all other odd

odd Numbers, and Days, are especially the 14th, made up of twice 7, two Critical Numbers put together; and these are days, wherein the Disease comes to its *Crisis* or sudden Change, for better or worse; and indeed the best or worst things often happen to fall upon us under this Figure, as we may see by the *Three* Vine Branches, and *Three* white Baskets of Bake-meats, in *Pharaoh's* Butler's and Baker's Dreams in Prison; which was in *Three* days, according to the Interpretation of *Joseph*, for the Restoring of the one, but for the Destruction of the other, *Gen.* 40. Under this Figure *Moses* appointed Cities of Refuge, that the Man-slayer might flee thither and live, *Deut.* 4. 41. And the Holy, Holy, Holy Lord God of Sabaoth, says, *Turn ye, Turn ye, Turn ye from your evil ways,* *Ezek.* 33. 11. that the *We, we, we* to the inhabitants of the Earth, pronounced by the Angel in the *Apocalypse*, 8. 13. may not overtake us. And this is the right way to avoid all malevolent Constellations and fatiferous Numbers; for all shall work for the good of them that fear God: For in the third day the Lord will raise us up, and we shall live in his sight. *Hosea* 6. 2.

And now I shall transmit the former fatidical Discourse to the place where I shall treat of the Number of *Seven*, and turn my Pen at present to what I propos'd; and take a Miscellaneous Account of some few such other things as are couch'd under the Number of *Three* in Holy Scripture, touching God's Blessings, Threatnings, and various Dispensations to his People. For the Scripture, doth very much abound with

Texts of this sort, which for the most part are applicable to our present purpose. For,

Under this Figure St. Paul threatens the *Corinthians*, That if he come the third time he will not spare, 2 Cor. 13. 1. 2.

The Judgments of *Moab* within Three Years is threatned for their Sins, *Jerem.* 48. 34.

The lamentable State of *Moab* is also decipher'd under this Figure of Three, by a Heifer of Three Years old, *Isa.* 15. 5. And again, in *Jerem.* 48. 34. by a Heifer of Three Year old also. The Angel of the Lord had slain *Balaam*, if the Ass had not turned from him Three times, *Num.* 22. 23.

Abraham received Three Angels into his House, and call'd for Three Measures of fine Flower to be caked and baked for their Entertainment, and they talked with Three Persons of the same Family, viz. *Abraham* the Master, *Sarah* the Wife, and *Hagar* the Maid, *Gen.* Chap. 18. Chap. 21.

Christ hath Three Sorts of Soldiers, Triumphant, Militant and Fugitive Soldiers; for these last he hath appointed the Prison of Hell, *Isa.* 24.

We must use Three Sorts of Weapons against Hereticks, viz. Our Prayers to convert them, our Learning to convince them, and our Laws to correct them.

There are Three Blessings which call for our continual Thankfulness; Our Creation, our Redemption, and our daily Preservation. And Three Parts of Repentance; Contrition, Confession, and Satisfaction.

And Three Theological Vertues, Faith, Hope, and Charity.

And

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And *Three* Kinds of Good Works; Fasting, Prayer, and Alms-Deeds.

God requires at our Hands *Three* things; That we fear him, that we love him, and that we may walk in his ways, Deut. 10.

And Christ forbids us to swear by *Three* things; by Heaven, by Earth, or by our Head.

For *Three* Causes we may lawfully swear, That God may be glorified, *Isa.* 19. 18. that Truth may be maintained, and that Innocency may be cleared.

There are *Three* Gifts that proceed out of God's Mouth, *Prov.* 2. to wit; Wisdom, Knowledge, and Understanding.

And *Three* things there are that make a Man worthily called Wise; namely, To remember things past, to mark the Course of things present, and to foresee things to come. But alas, there are other *Three* which take up too too much of his Time; for he is born Weeping, lives Laughing, and dies Sighing. And as to the rest of his Time, there is spent a great part of it in doing Evil, a greater in doing Nothing, and the greatest in doing things to small Purpose. And when he shall forsake his Cottage of Clay, he shall be cloath'd with *Three*, viz. The Woollen Shift of his Shroud, the Wooden Coat of his Coffin, and the Dusty Cloak of his Grave: And if he shall die in his Sins, he shall set *Three* at strife when he is dead, The Devil shall strive for his Soul, his Friends shall strive for his Treasure, and the Worms shall strive for his Flesh.

But he that lives in the Love, and dies in the Favour of the *Three in One* God blessed for ever, shall lay down his Head in Peace, and his Soul shall return to God that gave it.

Thus may this Subject be prosecuted into a large Volume, of the Triplicity of Divinity and Philosophy; but I shall now return to my proposed Method, saying but little more of this Number, that I may the sooner proceed to the next.

Our Saviour sought fruit on the Fig-tree *Three* Years, before he cut it down for *cumbring* the ground, Luke 13. 7.

The Kingdom of Heaven is compar'd to a *Leaven hid in three measures of meal*. Math. 13. 33.

And when the holy Temple or House of God was re-edifi'd, it was finisht under this Figure on the *Third* day, Ezra 6. 15.

St. John was carried in the Spirit to see the holy *Jerusalem*, which had on the East *Three* Gates, on the North *Three* Gates, on the South *Three* Gates, and on the West *Three* Gates, Rev. 21. 10. 13.

And out of the Ark Noah sent forth his Dove *Three* times, before she brought him in that welcome Present, of the Olive-Branch of Peace and Reconciliation, Gen. 8.

And *Three* days Joseph and Mary sought our Saviour sorrowing, before they in the Temple found him amongst the Doctors disputing, Luke 2. 46. 48.

And

And when the Eastern wise Men had worshipped, they made him a *Triple Present of Gold, Frankincense and Myrrh, Matth. 2. 2.*

And as he was *One* of the *Three* in the Creation, and also in our Redemption; so was he, according to his Humanity, *One* of the *Three* in his Humiliation or Crucifixion, having *One* on the Right-hand, and *Another* on the Left, *Matth. 27. 38.*

And when he hung upon the Cross, before he gave up the Ghost, (which was about *Three* of the Clock in the Afternoon) he spake *Three* memorable Sayings; First, *Father, forgive them, for they know not what they do, Luke 23.* Secondly, He said to his Mother, *Woman, behold thy Son:* And, Thirdly, to the Thief, *This day thou shalt be with me in paradise.*

And *Three* Days was he in the Grave before his Resurrection; of whom the Prophet *Jonas* was a Type or Figure, being *Three* Days in the Whale's Belly, *Matth. 12. 40.*

And tho' that *Jonas* in that Gulph did lye, Securely hidden from each Mortal Eye,
From Board being cast, into the Ocean deep,
Where curled Waves his crazed Corps did keep;
Yet in this dang'rous Deep, a mighty Whale,
Was sent to swallow him, lest Life should fail:
Then *Jonas* strait did to the Lord repair,
Out of the Fish's Belly made his Prayer;
Saying, I called and I cry'd to thee,
In my Affliction, Need, and Misery,
And thou didst save when Sorrow on me fell,
And heard'st my voice out of the depth of Hell:

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So that the Fish did at the Lord's Command,
 Spite *Jonas* safely up upon the Land.
 Here note, Afflictions draw us nigh to God,
 And Persecutions make us kiss the Rod;
 But if we from him fly who doth protect us,
 With triple stripes he surely will correct us.
 Then teach us, Lord, for to continue still,
 In all Submission to thy Sacred Will;
 So shall thy bitter Pills our Peace procure,
 And Souls and Bodies of all Crazes cure.
 But in Prosperity our Bane is bred,
 Like fatted Beasts fit for the slaughter fed;
 The evil Day we quite put from us here,
 And cause the Seat of Violence draw near,
 We Sport and Play, on Earth, in Mirth excell,
 And in a Moment quick slip down to Hell.
 O! had this Nation this to heart but laid,
 And had good use of our Afflictions made;
 We had confess'd with *David*, to our God,
 That we were made much better by his Rod:
 For we have Warnings upon Warning sent,
 To try if we'll amend, return, repeat.
 Four times a foreign Sword for to devour,
 By *Romans*, *Saxons*, *Danes* and *Normans* Power,
 Hath enter'd here, and bath'd her self in Blood,
 And conquer'd all that have her here withstood.
 : And if from Strangers we but turn our hand,
 To the Domestick Mischiefs of this Land,
 We here, like to the *Jews*, may find one Brother
 Oft executing Vengeance on another;
 Witness those woful Wounds, and Crimson Scars
 Made in the bloody *Baron's* barbarous Wars:

And

And that most cruel Contest set on work,
Betwixt the House of *Lancaster* and *York*;
Yet we kept on, in the old Sinful Course
From *better* unto *bad*, from *bad* to *worse*,
Till that our Mischiefs did God's Mercy urge,
For to correct us with a sharper scourge;
For in our days, our Discords grew so wide,
That Swords we sheath'd oft in each other's side:
Our home-bred Foes, by help of those from far,
Pulht on that Civil and Inhumane War:
In which our Buildings batter'd were and burn'd,
Castles and Towers into Ruines turn'd;
Huge Armies routed, ruin'd and run o're,
Undaunted Champions weltring in their Gore;
Our Lands sequester'd, whilst our Goods they
plunder:

And thus by Rapine Rebels kept us under.
Our famous Churches where God's Honour dwelt
Likewise the Force of this their Fury felt;
Their Beauty blasted by these sad Events,
Robb'd and disrob'd of their Rich Ornaments.
Our Sorrows flowing long thus like a Flood,
And we still rowing in the Seas of Bloud,
For almost Twenty Years with sad Dissention,
Our Land was fill'd by Spirits of Contention;
Which *Pope* and Devil join'd to send us hither,
Lest that our Nation should unite together.
Which sad Confusions at the last did bring,
The sad Destruction of our Gracious King.

And now a Subject comes, my Lines to borrow,
Which mov'd the Stones with Groans of Grief
and Sorrow.

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To Mortal Men my Pen must then deplore
Such Grief as Fate ne'er did relate before.
Our great *Metropolis*, which all Men did admire,
Consumed was by *Pestilence* and Fire.
Thus wrapt in Clouds and Shrouds of Woes was
she,

Who sat in State as Queen of Kingdoms *Three*;
All deck't with Pleasures, and with Treasures store,
More richly far than is the *Indian Shore*;

Whose Beauty bright like Heroes did command
Leanders great, and *Nobles* of the Land.

Her very Name like *Musick*, sweet appear'd
Unto the Ears of all that had it heard.

She was that Fountain whence was flowing still
Mechanick Liberal, and Learned Skill;

And could in Courtly Sort still entertain

All Nobles that in *Europe* do remain;

And ne'er did fear the Harms nor Arms of those
Of Foreign Nations or Domestick Foes.

But yet her Treasure, Strength, and Beauty bright
Fell in the Furnance of Afflictions Night;

The Reason is, because she was a Sinner,

And *Sodom's* Whoredoms did remain within her;

Whose crimson Crimes did move the greatest
God,

To visit her with his correcting Rod;

Who bent his Bow, and in his Fury hot,

A Pestilential Arrow at her shot,

And Liberty to the Destroyer gave

To number many * Thousands to the Grave;

* In 1665. were buried of all Diseases 97306. Persons.

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So that by Pen could scarce be numbered,
The Sepulchres and Bodies of the Dead;
Then in short time, because she'd not repent,
A second *Nuncio* unto her was sent;
Which made this *Phoenix* of the World expire
In fearfull flames of a most dreadfull Fire:
Which burn'd and turn'd to Dust and Ashes then
Near fourscore of her Parishes and ten.
Thus all her Joy was turn'd to Sighs and Moans,
And all her Splendor into Heaps of Stones.
Amongst the Mourners then I went to see,
That Paradise, wherein the *Muses* be;
And drawing near the *Heliconian* Well,
Where all the Pleasures of the Earth did dwell,
I met the Nine *Pierian* pretty Maids,
In Mourning Mantles near *Parnassus* Shades,
With Beauties blear'd, as if they had for hire,
Been blowing *Vulcan's* Bellows at the fire;
Or rather scorch'd, with weeping o'er the flame
With Tears of Grief for to assuage the same.
Orpheus's Harp and Lute lay mute together,
And tallest Cedars there began to wither,
And soon disrob'd them of their silver Drops,
Because they heard not his harmonious Strokes.
No *Nymphs* nor *Fawns* upon the Lawns were
Skipping,
Nor pretty *Lambs* to suck their *Dams* were
Tripping.
And *Cloris* Cheeks like Roses under Lamn
Had fable Curtains o'er their Beauty drawn.
And *Flora's* Daughters all in Grief did perish,
Not one was seen upon the Green to flourish,
All Joy and Mirth on Earth it self did shrowd
And was obnubilated in a Cloud,

Which

Which direfull Prodigies did make the fear
 The Dissolution of the World drew near.
 Such fearfull Judgments we ne'er felt before;
 Let's pray alway, we never feel them more.

"And when God was pleased in Mercy to
 "hold his Hand, and at the last to put an end
 "to these miserable Distractions, *says*
 * *Archbp. Tillotson, mine Author* *, "of so long Continu-
 Vol. IV. "ance, by the happy Restoration of
 "the Royal Family, and our Ancient
 "Government, after their long Exile (occasion'd
 "thereby) which seem'd to promise a lasting Set-
 "tlement, and all the Felicities we could wish,
 "yet how soon was this Glorious Morning over-
 "cast by the restless and black Designs of that
 "inveterate Enemy of ours, the Church of Rome,
 "for their bringing in of *Popery* amongst us. And
 "there was too much Encouragement given them,
 "by those that had Power in their hand, and had
 "brought home with them a secret good will to
 "it; So that we have been ever since in continual
 "Fear of the cruel Designs of that treacherous Par-
 "ty, which have been hitherto incessantly working
 "under-ground, but now begun to shew them-
 "selves openly; but especially since a Prince of
 "that Religion succeeded to the Crown, our Eyes
 "have been ready to fail us for fear of those
 "dreadfull things, that were coming upon us,
 "and seem'd to be even at the Door; insomuch,
 "that if God had not put it into the heart of that
 "incomparable PRINCE, who is now by the
 "Grace of God our King, WILLIAM III.
 "to have appeared so seasonably for our Rescue,
 our

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our Patience and Submission to Government, had infallibly, without a Miracle, been our Ruine: But yet in the closing up of their bloody Designs, when our Religion, Laws, Lives, Liberties, and all that we had lay at the stake, ready to be made a Sacrifice (as they thought) to their Wills and Pleasures; even then, I say, the Lord sent us our Deliverance, which was Sudden, Miraculous and Great; for God arose and our Enemies were scattered, without a Battel, and almost without Blood. And it is not unworthy of our Observation, that God seems in this Deliverance to have united all the Deliverances together, which he hath wrought for this Nation, against the Attempts of Popery since the beginning of the Reformation; as we may see by our wonderful Deliverance from the Spanish Invasion in 1588. and now just 100 Years after 1688. God was pleased to bring to pass this Last and most Happy Deliverance of all other; also that horrid Powder Plott, without Precedent or Parallel, was designed to have been upon November 5. the very same day that Forces were here landed in England, by the Prince of Orange, for our Succour and Safety in 88. that *Auspicious Number*, hereafter to be spoken of.

And thus have I, in this short Digression, briefly mention'd many of the great Calamities that this Nation hath suffered for their Sins, for at least 1000 Years last past: and yet we know not what hangs over heads; for unless the Lord be pleas'd in Mercy to give us the Spirit of Unity, Peace, and Concord here in these his Majesty's Domi-

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Dominions, we may yet expect worse things to come upon us.

For now our Sins are grown both ripe and full,

Some further Judgments on our Heads to pull;
Some Wedge of Gold, some *Achan* lyes within
Which troubles *Sion* in these days of Sin;

Then let's in Sackcloth and in Ashes mourn,
Invoke for Mercy, and from Strife return,

And turn to God, and keep his just Commands
And leave the Wickedness that's in our hands:

The God of Peace will then, (whose Love is tender,) *Eth'* midst of Judgments Mercy still remember.

Ohad our Nation but these things desir'd,
Then had our Peace and Safety ne'er expir'd,

Nor yet our home-bred Wars, so like a Flood,
Have made us wade in one another's Blood:

Then we at home might safely sup and dine,
Shaded with our own Fig-tree, and our Vine,

And Clouds would scatter, and sweet Calms appear,

Our Love encrease, and glorious Days draw near;
And Wars would vanish, with all Grief and

Sorrow,

And Joy and Gladness bid us all good morrow.

Upon

Upon the Number of Six.

AND now to return to our Numbers where-
by, in the subsequent Part of this Discourse,
you may observe, (especially if it were examined
and handled by a more judicious Author) that these
Sublunary Occurrences herein mention'd, and par-
ticularly incident to the Prosperity or Adversity of
our Reformed Church of England; do most strange-
ly appear to be put in Rank and Order under
these Figures, whereof I am now about to treat.

For as the Numbers of 1, 2, and 3, are chiefly
concern'd in our Creation, Transgression, and Re-
demption; so are the Numbers of 6, 7, and 8, chief-
ly concern'd in the Regulation and Preservation of
God's People; and the Confusion and Destruction
of their Enemies.

And thus it will appear, that, under the Num-
ber of Six, the Protestant Church is most com-
monly persecuted, distressed, and afflicted, and
Popish Counsels, Conspiracies, and Caballs, de-
feated, destroyed, and confounded,

Sextus Tarquinius, Sextus Nero, Sextus & iste,

Scilicet Papa Alexander (VI.)

Semper sub Sextis perdita Roma fuit.

Under the Number of Seven our Church is edi-
fied, instructed and governed, and under the
Number of Eight, our Church is most commonly
pre-

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preserved, delivered, and defended: And first
to begin with

The Number of the Beast which Scripture fixes
To be a Number running all on Sixes.

That is the Number of *six*, or Numbers made
up of *Sixes*. And Power was given to the Beast to
continue *Forty two* Months, which is *seven* times *six*
Months. Which fatidical Figure of *six*, was no
unknown to the Author of *Sion Reliev'd*, who
thus he wrote,

In *Sixty six*, a Year of Expectation,
Came no Relief, but still fresh Lamentation,
When *Sion* thought her Sorrows would be o're
That Year produc't more Sorrows than before.

*Here is wisdom, let him that hath understanding
count the Number of the Beast, for it is the Number
of a man, and his Number is 666. Rev. 13. 18.*

The Holy Ghost doth here commit the Judgment
of this Secret to the Wit of Man, and
therefore Learned Writers by their Studies
have discovered, out of what Greek Word this
Number may be deducted, because this Revelati-
on was at first written in *Greek*; and they found
Antemos, which signifies (*One contrary to God's Ho-
nour*) to contain after the *Greek* Rules, neither
more nor less than this set Number; And the
Latin Numerals in *Diabolus incarnatus*, are
DCLXII. 662. wanting but *two* of the same
Number, which may be supply'd in the other
Letters.

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Letters. But *DLXXCLXI**, The
 Captain of the Clegy, (according to
 the Opinion of many) is the Name
 wherein this Number is most ap-
 parently seen to contain these *six* Numeral
 Letters *DCLXVI*. which are 666. and whose
 Name can this else be, but his who pretends to
 carry the Keys of St. Peter at his Girdle? And
 likewise the Numerical Letters in *LVIIII*,
 (the Name of *Lewis* in Latin) do make up the
 same Number exactly. And as 888. is the Num-
 ber contained in the *Greek* Numerals of the Name
Iesus (as hereafter shall be shew'd) so 666. is the
 Number or Name of a Man in *Latin*, yea, and a
 Beastly one too, even the Pope or
 Antichrist, who never manifestly
 shew'd his teeth against the Peo-
 ple of God, till about the Year
 666. *after the Passion of our Saviour.

And it is also called the Number of a Man, be-
 cause his Number lyeth almost altogether in *Six*,
 for God created Man and all things to accommo-
 date him in *six* days, and rested the *Seventh*; he
 also fell from his Innocency upon the *Sixth* day;
 and was commanded to labour and travail *six*
 Days, he was expell'd Paradise on the *sixth* day,
 and under this Number of *Noah's* Age, and of the
 World's Age, were the Windows of Heaven
 opened, and the old World drowned; viz. in the
 600th. Year of his Age, *A. M.* 1656. a Number
 containing 276. *Sixes*. And after all this, Man
 continued the space of *six* Ages, till the Coming of
 Christ; who came, (as hereafter is to be shew'd)
 under

* Fox. *Acts and Monuments*, Vol. II. p. 653.

* Fox. *Acts and Monum.* Vol. II. p. 501.

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under the Number of *Eight*, and brought with him the Sabbath of the Spirit.

On the *Sixth* day the *Israelites* have their Labours doubled to make Provision for the *Seventh*. *Exod. 16. 22.*

Pharaoh's Chariots were drowned in the Waters of the Red Sea, being in Number 600, or 100 times 6. *Exod. 14. 7.* At the opening of the *sixth* Seal, shall Men call for the Mountains and Rocks to fall upon them, to hide them from the Wrath of the Lamb, *Rev. 6. 12.*

The *Sixth* Angel sounded his Trumpet, at which appeared Fire, Brimstone, and Smoak, to destroy the third part of Men, *Rev. 8. 13.*

And out of the Winepress of the Wrath of God, came Blood, by the space of 1600 Furlongs, *Rev. 14. 20.* which is a Number ending in 6. Yet may without a Remain, be divided by that benigne Number of *Eight*, which may hint unto us, That God's Anger and Wrath may turn into Mercy upon our Repentance.

Here note, That where the Number of *Six* is near, most commonly there is something of Persecution or Destruction not far off: as it is in *St. John 2. 18.* &c. when the *Jews* required a Sign, our Saviour said, *Destroy this Temple, and I will build it up in three days*; then said the *Jews*, *Forty six years was it in building, and wilt thou rear it up in three days?* And under this Number also came Darknes over all the Earth, at the Approach of our Saviour's Passion. And again when our Saviour had commanded *St. Peter* to put up his Sword, as it is in *Matth. 26. 52.* *Thinkest thou,* said

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said our Saviour, v. 53. *that I cannot now pray to my Father, and he shall presently give me more than twelve Legions of Angels, &c.*

And they were also a Legion * of Devils which besought our Saviour, that they might enter into the Herd of Swine, which being granted, they ran down a steep place to their present destruction. *Mark. 5. 12. 13.*

Now a Legion is said by some to be a *Sextantary* Number or Army of 6732 Soldiers, which do make 1122 Files, *Six* of depth; but others with more probability of Truth, affirm a Legion to be 6666, containing 1111 *Sixes*. And thus we may find all along in Scripture, how Destruction is threatened or executed, or both, under this Number of *Six*. For

Joash King of *Israel* was commanded by the Prophet to strike up the ground Dr. South:
2. Kings. 13. and he strake no oftener than *just three times*; and yet we find there that the Fate of a Kingdom depended upon it, and that his Victories over *Syria*, were concluded by that Number; and at v. 19. *The Man of God was wroth with him, and said, thou shouldest have smitten on the ground five or six times, then hadst thou smitten Syria till thou hadst consumed it: whereas now thou hast smite Syria but thrice.* And at ver. 25. *Three times did Joash beat him, and recovered the Cities of Israel.* It is said by some, that *Joash* his striking the Ground but *just three times*, was a

* Captain Mauritius, with his Legion of 6666. Christian Soldiers, were all martyr'd in the tenth Persecution, Fox's A. M. Vol. I. p. 104.

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Chance, or an accidental thing; but if it were so, Providence held his hand, according to that in *Prov. 16. 33. The Lot is cast into the Lap, but the whole disposing of it is of the Lord:* And if it were thus by Providence, why then should the Man of God repine at it, and be angry with *Joash* for not continuing his strokes till they had been *five or six*, the full Number of Destruction? To this it is answered, That it seemed sufficient to *Joash*, to have Victory over the Enemies of God *thrice*, and had not Zeal enough to destroy them utterly: But then this Number of Blows, could be no unexpected Chance, but a thing fore-known to *Joash*; therefore we may conclude, that *Joash* knew that *six* was pre-ordain'd of God to be the Number of Destruction.

And thus as God shew'd his Judgments in times past, and foretels them in times to come, upon the Enemies of his People, under this Figure of Number; so the First Miracle which our Saviour shew'd upon Earth for his Peoples Conversion and Welfare, was under the Same, at the Marriage in *Cana*, by turning *six* Water-pots of Water into Wine, *John 2. 6.*

And for our further Comfort, altho' our First *Adam* transgress'd the Law of God upon *Ill Friday*, the *sixth* Day of the Week; yet our Second *Adam* fulfill'd the Law of God upon *Good Friday*, the *sixth* Day of the Week, yea and about the *Sixth* Hour of the Day also, *Luke 23. 44.*

But *Eight* the Number is as we do find,
Which brings Eternity into our Mind;

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Jehovah's Handy-works in *six* days made,
Must not continue, but shall shortly fade;
The *Seventh* day it self was not to stay,
But th' *Eighth* is order'd to abide for aye,
Till all Created Works shall cease to be,
Then comes the *Sabbath of Eternity*.

The World and all things therein being created in *six* days, *Gen. 1.* according to some Learned Authors seems to denote the World's Continuance to be about 6000 Years: Here note, That 1000 is a prefixt mysterious Number, wherein is some secret or hidden Perfection, which *Methusalem*, the longest Liver amongst the Sons of Men, was not permitted to attain unto, or see the end thereof, altho' he lived to come so near unto it; and so is any Number of thousands, as 1000. 2000. 3000. &c. for they are all made up of *Eights*, and may therefore be thereby divided without any Remain. It is said in *Exod. 20. 6.* and *Chap. 34. 7.* That God keepeth Mercy (not for Hundreds or Millions, &c. but) for *thousands of them that love him*. And as 1000 Years is made up of 126 *Eights*, so is a Day made up of *Eights* also, viz. Three *Eights*, or 24 Hours; for *one Day is as a thousand years*, 2. *Peter 3. 8.* *Psa. 90. 4.*

And yet further, Take 1008. 1088. 1888. and divide them severally by 8. and there shall nothing at all remain; and *six* shall ever be the end of every Quotient. And as *Adam* under this fatal Number of *six*, viz. the *sixth* Day of the World's Age, fell from his Innocency; so doth it further seem to shew or declare, the World's falling into its first Nothingness within

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the Compass of 6000 Years; of the which a Modern Writer hath these Lines.

When *Noah's* Flood began, the World was old
Five hundred fifty two Years three times told :
 And when the Age of Christ shall equal be,
 Unto the World's Age, parted here in *three*,
 The dreadful Day of Doom is drawing near,
 When all Men must before the Lord appear.

Five hundred fifty two multiplied by *three* produces 1656. the World's Age to the Flood before mention'd; and the Year, *Ann. Christi*, hinted at for the Day of Doom, a Number ending in *six*. But we have found him mistaken in his Calculation, as any Man else may be; for of *that day, or Year, knoweth no man*, Matth. 24. 36.

But however, it is observable in History, that the Downfal of Empires, the Periods of Monarchies, and Alterations of Governments, most commonly happen about the end of 600 Years or 100 *Sixes*, if they so long stand; and if we search the Records of Time, we shall find many remarkable Mischiefs done under this fatal Figure of *Six*. For the Duke of *Normandy* subdu'd this Kingdom *Ann. Dom.* 1066. And upon the *sixth* of *August*, *Titus* the Emperour, fired the Temple of *Jerusalem*, upon that very Day, which in fore-time *Nebuchadnezzar* had destroy'd it *Ioseph. de bello*, lib. VI. cap. 26, 27. The Burning of our *Metropolitan City of London*, as it is believed by the Man of Sin, *Anno Dom.* 1666 &c. Yet God has been pleas'd again to raise it up, and enrich its Inhabitants, according to what

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is promised, *Jab* 5. 19. where it is said, that *He shall deliver us in six troubles.* And why in *six* Troubles? or wherefore in *six*, rather than in *five*, *eight*, *twelve*, or the like, if there were not some secret Mystery in this Number, more than ordinary? Yes, certainly there is, and thus it has still appear'd, that when Christians have lain under Persecution for the sake of the Gospel, then have the Professors of it most surely lain under this Number of *Six*. And this we may plainly see in the Persecution of our Reformed Church under this Number, if we look no further back than the two last Reigns, wherein Popery was publickly profess'd; for the first began her Reign under this Figure, *July* 6. 1553. and the latter his Reign, on *February* 6. 1684. and how our Troubles did increase in 86. with the Imprisonment of the Bishops, &c. we yet may well remember: And the Bloody Conspiracy of 96. will not easily be forgotten.

But tho' against us raging Storms do roar,
And we're with Flames of Fury cover'd o're;
Yet shall a pleasant Calm those Storms dispell,
Those Clouds shall scatter to the Gates of Hell:
For *Sion's* Sorrows if they last a Day,
A Glorious Morn will waste her Woes away;
Or if Afflictions for a Night endure,
God sends her Comfort in the Morning sure.

But to return; I averr, that in History I could seldom or never meet with any remarkable Passage which had past betwixt the *Protestant* and *Papistical* Parties, but the happy Success of the former hap-

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pened under the Number of *Eight*, and the contrary fell upon the latter, under their fatal Number of *six*; if it shall be rightly appiled to Time's true Mete-yard incident to the Passage, then the one shall be made up of *Eights*, or have at leastwise *Eight* for a Unit; and the other shall be made up of *Sixes*, or have *six* in the Units Place. But further satisfaction shall be given herein before we have done with the two next Numbers.

Here may it be objected, that God threatens his Punishments under the Number of *Seven*, as it is in *Levit. 26. 18. 21. 24. 28.* where he says, *If his people will not hearken unto him, he will punish them seven, and seven, and seven, and seven times for their Sins*: but we must understand all these Punishments to be but Paternal Corrections for our Amendment; for summ them up, and they end all in 8. the Figure of Mercy. 4 times 7. is 28.

But an Author in Astrology saith,

The Lord, whose Dwelling is in Heaven,
Doth govern all the World by *Seven*.

which is so as to Government; for *seven* is the true mean proportional Number betwixt these two, *Six* and *Eight*; and as *Eight* is the Number of Preservation, *Seven* is the Number of Regulation, and *Six* the Number of Destruction: For as *Eight* declares God's Mercy in Pardoning, *Seven* declares his Wisdom in Governing, and *Six* his Justice in Punishing.

But it may further be said of these Numbers, as another said of the Stars,

Astra

Astra Regunt homines, & Regit Astra Deus.

which is true also, for God hath put the Times, and all things else in his own Power, *Acts. 1. 7.* and altho' it is not for us to know the Times and Seasons as to future Events, yet may we recollect, how God has manifested his Power and Wisdom in times past, under these and other Figures and Numbers, and by that means make our Conjectures of things to come; or else to what end are Contingencies recorded, if not to be used?

But it may be yet further alledg'd, That we know not what shall be on the morrow, as it is in *James 4. 14.* neither do we know what one day may bring forth, *Prov. 27. 1.* which are certain general Truths; for we know not that we shall live till to morrow, to do this or that; but yet as to Customary Productions and divers Particulars; as we know what has already been, so we may know what will be again; for *to morrow shall be as this day, Esa. 56. 12.* And this we learn of the Fig-tree, That when her branch is yet tender, and putteth forth her Leaves, we know that Summer is near, *Mark. 13. 28.* In like manner (as for Example) we know in what Season our Flock hath brought forth its Young, and in what Month the Earth hath brought forth her Flowers, and by this means we came to know when these things and others shall come again to pass; if God permits the World to continue in its wonted Course. For that which is to be, hath already been *Eccles. 1. 9.* But to all things there is an appointed time, *Eccles. 3. 1.* which appointed Time (as I take it) is some point or portion of time allotted by the highest hand,

to or for some end or purpose. Now there is no Way or Method to measure out Time into Parts, but by reducing the Sun's Revolution into Numbers; which we usually express by Characters or Figures. Now if any one shall deny this Assertion, I would willingly ask him this Question, Why Heavenly Blessings may not be, or are not dispos'd of under such and such Numbers, and Figures, as well as Earthly Blessings are dispos'd in such and such Months and Seasons of the Year, since God has the disposing of all things? For it is recorded, that by *Adam's* falling under the Number of *Six*, or the *Sixth* day, that *Rabby Bachay* foretold, that on the same day *Messias* should finish the Work of Man's Redemption. Yet notwithstanding all things, I do not believe, that Stars, Numbers or Figures, have either Power, Operation, or Influence, to transact, or effect any thing of themselves at all, but according to the usual Methods of Divine Providence, whereby such and such things have and shall be brought to pass, under such and such Constellations, Numbers and Figures, as pleaseth him who is able to subdue all things to himself. And so I'll proceed to the next Number.

Upon

Upon the Number of Seven.

Whether the Study of Philosophy deriv'd its first Original from the *Persian Magi*, or the *Chaldeans*, or the *Indian Gymnosophists* and *Brackmans*, or the *Gaulish Druids*, or the *Phoenicians*, or the hieroglyphical *Egyptians*, or from the learned *Grecians*, the *Seven* great Fountains and Masters of Antient Learning; is above, and no way pertinent to my Enquiry; only the Consideration of it does sufficiently intimate, that *Seven* is the Number of Instruction: And accordingly *Greece* did under it (whether it was the Source and Beginning of all Philosophy or not) most successfully impart its great Knowledge and Wisdom to all Mankind, by *Solon*, *Chilo*, *Pitracus*, *Bias*, *Periander*, *Cleobulus* and *Thales*, emphatically and deservedly styled the *Seven wise Men*. *St. John* proposeth to teach his Propheſie, Vision or Revelation, by directing and sending it to the *Seven Bishops* of the Churches of *Ephesus*, *Smyrna*, *Pergamus*, *Thyatira* *Sardis*, *Philadelphia* and *Laodicea*, the chief Cities of *Proconsular Asia*; and in his Address to them, wisheth them *Grace and Peace from God, and from the seven Spirits or Angels that are before his Throne*, Rev. 1. 4.

And it is most certain, that the Holy Ghost or Spirit, is the first, purest, and only Author of all Art and Skill, Science and Wisdom, and what ever Excellency or Perfection of Body or Mind we, or any People in the World, enjoy or partake

take of, descends from him : So 'tis clear, from the exprefs Words of the Prophet, that these *Seven* are his special Gifts and Graces (by which he informs the *Israelites* or People of God,) to wit, *Wisdom, Understanding, Council, Might, Science,*

** It also requireth the old Collects to be used in the odd Numbers, as 1, 3, 5, but not to pass the Number of 7. A.M.*

Piety, and the Fear of the Lord, Isa. 11. 2. And from hence, I believe it is, that the Church of Rome admits of *seven* Sacraments, *Baptism Confirmation, Eucharist, Penance, Extreame Unction, Order, and Marrimony**, though Christ ordain'd only two of them as generally necessary to *Salvation.*

For the Edification of the Christian Church, there are *Seven* Vertues to be practis'd; three *Theological, Faith, Hope and Charity,* and four *Cardinal Moral ones, Prudence, Justice, Fortitude and Temperance*; and *Seven* deadly Sins to be most carefully avoided, namely, *Pride or Vainglory, Envy, Wrath, Idleness, Gluttony, Luxury and Covetousness,* on which depend all other Sins whatever.

Under this Number was laid the First Foundation of the Christian Faith, by *F. Speed.* *Joseph of Arimathea,* in the Western Parts of this Isle, at a Place then called *Thurdet*, but by some *Avalonia,* now *Glastenbury,* in the Year 63. a *Septenary* Number.

And also under that Number, containing two hundred and twenty times seven, was the Holy Bible first Printed, viz. *Ann. Dom. 1540.*

And, if we make observations of it in Sacred Writ, especially in the Old Testament, we shall find

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find this Number of *Seven* made use of, I guess, near *seven* times as oft as almost any other Number, about the Governing, Instructing, and Guiding of God's People; and more particularly about the Laws and Ordinances of the Sabbath, Sacrifices, Assemblies, Feasts, Cleanings, Offerings, Atonements, Oblations, Convocations, Consecrations, &c. insonmuch that it is mention'd *seventy seven* times singly and doubly in one Chapter, *Numbers* 29. and yet this Number, of *seven* in Scripture, is otherwise made use of in many places; as in *Pharaoh's Dream* of *Seven* *lean* *Years*, and *Seven* *blasted* *Ears* of *Corn*, *Gen.* 41. 1, 2, &c.

And the Lord said unto Noah, enter thou and all *thy* *house* into the *Ark*, and of every clean *Beast* thou shalt take to thee by *Sevens*. *Gen.* 7. 2.

Also *Noah* sent forth his *Dove* out of the *Ark* still under this Figure of *Seven*, to seek out the expected appearance of *dry* *Land*, *Gen.* 8. 8, 10, 12.

And under this Figure the *Ark* rested in the *Seventh* *Month*, and on the *Seventeenth* day of the *Month*, upon the *Mountains* of *Ararat*, *Gen.* 8. 4.

Under this Number of *Seven* were the *Poor* to be released of their *Debts*, and *Servants* set *Free*, *Deut.* 15. 1, 2, 12. The word of the Lord is pure, as *Silver* *seven* times purified, *Psal.* 12. 6.

Jacob served *Seven* and *Seven* years for *Rachel* *Gen.* 29.

Seven days continued *Samson's* *Marriage-Feast*.

And *Seven* days he gave them to unfold his *Riddle*, *Judges* 14. 12, 17.

And

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And the Lord shall smite the River in the seven streams, and make men go over dry-shod; like as it was to Israel when he came out of the Land of Egypt, Isa. 11. 15, 16.

Hence we may observe, as also all along the Old Testament, that *Seven* was a kind, benign Number to the Jews, under the Law, as *Eight* is to true Christians under the Gospel; for under these two Numbers, most of his greatest Favours have ever been exhibited unto these his two sorts of People, as hereafter more plainly will appear. In *Jerem.* 15. 9. it is said, *She that hath born seven languisheth*; which is meant, I suppose, of the Antient People the Jews.

And in *Eccl.* 11. 2. *Give a portion to Seven, and also to Eight.* Here Charity is commanded under both these Numbers, which seems to hint to us, that this Duty is to be discharged under the Law, and also under the Gospel.

Moses sets down ten times *seven* to be the common Age of all Men, *Psal.* 90. and we see that every *seventh* Year doth produce some notable Change in the Life of Man; for it is affirmed, That a Child in the Mother's Womb, on the *seventh* day after its Conception, hath all its Members finish'd, and is always grown to Perfection of Birth in the *Ninth* or *Seventh* Month after *. At *seven* Years old the Child casts his Teeth, and receives New; and at *nine* times *seven* he is again apt to cast them, but never to have more. There

* No Child lives that is born in the Eighth Month. French Academy, p. 402.

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is yet a further Account to be given, that at every *seven* Years End there is some observable Alteration in the Life of a Man, either as to the Constitution of his Body, or the Disposition of his Mind; but more especially at *nine* times *seven*, the great Clymafterical Year: And here note, That *nine*, *seven*, and *three*, are Critical Numbers also; for *three* times *seven* makes *twenty one*, and *twenty one* times *three* makes *sixty three*. Or thus, as is before hinted; *Three* times *one* makes *three*, and *three* times *three* makes *nine*, and *nine* times *seven*, *sixty three*; so as under these Numbers the Days are *Critical*, so likewise under the same Numbers, the Years of a Man's Life are *Clymafterical*; and by the Concatenation or Concentring together of these *three*, *nine*, *seven*, and *three*, in *one*, viz. *Sixty three*; I say, under this powerful Concurrence of Numbers, by Divine Appointment, lies lurking this Clymafterical Year in Ambuscade; yet so, as it is by some of most Experience known to be the most dangerous Year of all others in a Man's Life. Yet not only *nine* times *seven*, but any *Septenary* Year is accounted the Clymafterical *Minor*, wherein many of the great Lights of the World have been extinguished, if they have escaped the Clymafterical *Major*. "As *Lamech* died at the Age of *777* Years old, *Methusalem* at *970*. *Abraham*, when he had lived Years *twenty five* times *seven*; *Jacob* when he was *twenty one* times *seven*; *David* when he was *ten* times *seven*. *Vide L. Bala.* " *Hippocrates* died in the *fifteenth*. " *Septenary*, *Hierome* and *Isocrates* in the *thirteenth*. " Like-

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"Likewise Aristotle, Cicero, Bernard, Erasmus
 "Luther, Melancthon; all these, and many more
 "which Authors have Recorded, died in *Septu-*
 "mary Years, and infinite Numbers more, which
 "have and may be reckon'd up: For as God
 "ordained the Sun and Moon to divide the Day
 "from the Night, and to be for Signs and Sea-
 "sons, Days and Years; so under this Number
 "he appointed the Sabbath, or *Seventh* Day, to
 "be Time's Mete-Rod, or perpetual Measure of
 "Time: So that as *seven* Days make a Week
 "four Weeks a Month, twelve Months a Year:
 "so *seven* Years makes a Sabbath of Years, *seven*
 "Sabbaths of Years a Jubilee, eighty Jubilees the
 "whole time of the Law, which was given up-
 "on Mount Sinai, till the Coming of Christ
 "who came into the World to destroy the Works

"of Darkness, at the End of
 "By some Chronologers 3928. "Sabbatical Year, and in the 564th.
 "Septenary, and the 3948th. * Year
 "of the World's Age.

Hence we may Learn, that our stay here upon
 this Stage of Mortality, is but for *Seven* days,
 multiply'd by some small Number, and likewise
 by the Disposition of Divine things so oft by
sevens, that there is some Mystical Perfection in
 this and other Numbers, which our Understand-
 ings cannot fully comprehend.

Therefore it may be here objected, that by the
 Methods of Providence, we may make very pro-
 bable Conjectures of things to come; but in this
 respect, from Numbers we can draw no certain
 Conclusions, for Reasons precedently herein gi-
 ven, for God's ways are p. sh finding out, Rom. 11-33.

'Tis true, sometimes he crosseth the Course of things, to teach us our Dependency upon him; But yet notwithstanding, he bottles up our Tears, and books down our evil Deeds, and telleth the Stars, and numbers our Hairs; and creates under one number, and rests under another; and destroys under one, then surely he doth preserve and prosper under another; the which hath ever been and still is chiefly this Number of *Eight*, whereof I shall anon begin to write, and make this Assertion more plainly appear, according to what hath been thus written:

*As Six, the Number is of things that perish,
So Eight, is that which doth endure and flourish.*

We may see in Holy History how this World hath been continually guided and governed, (as it were) by a certain Chain of God's Providence, disposing all things in *Number, Measure, and Weight*, Wisd. 11. 17.

For it is said of *Nebuchadnezzar*, Dan. 4. 25. *That seven times should pass over him, till he should know that the most High ruleth in the Kingdom of men; and giveth it to whomsoever he will.*

When the *Saxons* had got the whole Possession of this Island, they erected an *Heptarchy*, and as they got Strength to expel the Natives, establish'd the *Seven Kingdoms* of *Kent, South, West, and East Saxons, Northumberland, Mercia* and *East Angles*; which continued for many Generations; till at last about the Year 800. *Egbert*, King of the *West Saxons*, vanquish'd the rest, and added their Estates to his own, and commanded the whole

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whole Nation to be called *England*. In which to this present Year there have been, besides the ancient *Britons* (of whose Race and Families we have scarce any tolerable good Account) *Seven Dynasties*, or Supreme Governments. *viz.*

First, *Romans*.

Secondly, *Saxons*.

Thirdly, *Danes*.

Fourthly, *Normans*.

Fifthly, *Plantagenets*.

Sixthly, *Tudors*; and the Royal Progeny of the,

Seventhly, *Stuarts*.

Then surely there is none (but those who want the Awe of a Deity upon their Spirits) that will not consider with the Prophet, That *all Power and Rule is from the most High*, and that our Alterations of State have had their Turns and Changes from those things which were far out of the reach of the Proud and Mighty; and that our Successes and great Deliverances have proceeded from Causes over which we have not had the least Command; why then should any of us murmur at those good things which God hath done for us? But

Since Heaven's Benignity hath sent us down,
A Prince that's *Protestant* of High Renown,
Whose Merits do deserve a Kingdoms Crown,
Let's all agree harmoniously to sing,
And most devoutly pray, *God save the King*.

Upon

Upon the Number of Eight.

AN D now, *Lastly*, I am come to my principal Undertaking, the Number *Eight*; and to speak of some of the infinite Deliverances and Blessings, that under this Lucky Figure, have happen'd to the whole Church of God; but particularly to this of Ours, as it now stands most excellently Reformed and Govern'd, according to the Pattern of the Holy Scriptures, and the first and purest Ages of Christianity. Touching which, I shall

First, Produce, out of the Sacred Writ it self, the most remarkable things, that, under this Number, were either commanded or done by God the Father, or suffered for the sake of his People by God the Son.

Secondly, From the same Fountain of Truth, observe what the Patriarchs, Prophets, Evangelists, and Apostles, have written and done, relating thereunto, by the Influence and Assistance of God the Holy Ghost.

And, *Thirdly*, instance, out of Foreign as well as our own *English* Records, some of the most eminent Transactions, Affairs and Revolutions of Princes and People, Policies and Religions, that by the Permission (if not also the special Appointment) of Heaven have

E

fallen

fallen under the same Numerical Figure, frequently intermixing some Poetical and other Digressions, to delight and inform the Serious Perusers of these Papers.

Now as to the *First*, we may observe, That the morrow after the *first* Sabbath, was the *first* Day of the *second* Week, and the *Eighth* * Day from the Beginning; and as God began his Works in the Beginning, viz. on the *first* Day of the *first* Week; so, 'tis believ'd, did Man upon the *first* Day of the *second* Week, under this Num-

ber of *Eight*, begin to replenish and cultivate the Earth with Labour and Sweat of his Brows: And as the *seventh* Day was appointed for a Holy Rest, and the *eighth* to begin our Corporal Labour under the Law; so the *seventh* is to end our Week of Corporal Labour, and the *eighth* or *first* Day of the Week from the Creation, is appointed for our *Christian Sabbath* under the Gospel, if a just Account of the Circulation of Weeks has been duly kept ever since the Beginning: If so, then at the Old World before the Flood, began to be replenish'd under this Number of *Eight*, so was the New World since the Flood likewise, under the same Number, viz. by *Eight* Persons preserved in Noah's Ark from the Violence of the Waters.

Under this Number also was *Circumcision* instituted, and commanded from God's own Mouth, *Gen. 17. 12.* And Abraham circumcised his son Isaac.

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are Isaac the eighth day, as God commanded him, Gen.
and 21. 4.

When that blessed Prince *Hezekiah*, and the
holy Priests that were with him, began to restore
Religion to *Jerusalem* and all its Territories, they
came on the *Eighth* day to the Porch of the Lord;
in *Eight* days they cleansed and sanctified the
Temple; and in *Sixteen* or twice *Eight* days they
finished that great Work of Piety and Devotion,
2 Chron. 29. 17. And 'twas not without some
very remarkable tho' mysterious Meaning, that
the Prophet *Ezekiel* was commanded to observe,
and declare to the House of *Israel* his Vision of
the *Eight* Steps going up to the Gates of the Temple,
and the *Eight* Tables of Stone for the killing of
the Sacrifices at the Porch of the North Gate,
Ezek. 40. 31. 34. 37. 41. And, tho' I do not rash-
ly pretend to shew what the Almighty meant by
having such special regard to this Number, 'tis
obvious, that many of his greatest Doings, Com-
mands, and Establishments, were under it.

And as God the Father did thus create, multi-
ply, preserve, and establish Mankind under this
Number; so God the Son was pleased to redeem
them after the same manner; and for the per-
petual Continuance and Propagation of the
Christian Faith, set these *Eight* Instruments in the
Church, namely, *Apostles, Prophets, Teachers, Mi-
racles, Gifts of Healings, Helps, Governments, and
Diversities of Tongues*, 1 Cor. 12. 28.

The time of his Birth was under this Number
A. M. 3948. the Period ending in *Eight*, and the
Birth of the Blessed Virgin *Mary* his Mother, was
also under the same Number viz. upon the

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Eighth day of *September*, 14 Years before the Nativity of our Blessed Saviour, as in History it doth appear; and he was circumcised under the same Figure, to wit, the *Eighth* day from his Nativity and accordingly thus express'd;

*The eighth Day of our Blessed Saviour's Life,
He did endure the Circumcising Knife,
Some Drops of Blood were then a happy Loss,
In Earnest paid for all upon the Cross.*

And he rose again from the Dead upon the *Eighth* day, or *First* day of the Week, and is recorded to be one of the *Eight* Persons in Scripture, which were raised from Death to Life (besides the Bodies of the Saints which slept, and arose when the Graves were opened after his Resurrection.) And he appeared often to his Disciples afterwards on the same day, till his Ascension into Heaven; which was at the end of *forty* times *Eight* days. He was transfigured on Mount *Thabor* under the same Figure, *Luke* 9. 28. He entered upon his Ministerial Office under this Figure of *Eight*, viz. in the 80th *Jubilee* of the World's Age. His first Sermon in the Mount he also divided and preached under this Figure, consisting, chiefly, of the *Eight Beatitudes*; At the Sea-side he propounded *Eight* Parables, *Matt.* 13. *Mark* 4. *Luke* 8. He also cured the Bodies of the Sick under the same Figure or Number, as appears in these places of Scripture following.

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St. JOHN V. 5.

When long the impotent had lain in Grief,
By troubled Waters for to find Relief,
Under this Figure came the Prince of Peace,
And quickly made his Malady to cease.

St. LUKE XIII. 11.

A Woman had (as in St. Luke appears)
A Spirit of Infirminess eighteen Years,
And bow'd therewith so that she could not stand,
Till Christ had cur'd her with his helping hand.

If this and more be under Eight exprest,
And done for us, what's under all the rest
Of Numbers done? we may go count the Flowers
In Tellus Bosom, and the Drops of Showers,
And number up the Wonders of the Deep,
With far more ease, than of his Mercies keep
A just Accompt; then I'll confine my Tongue,
Whilst with the Sponse I sing this Sacred Song.

Out of CANTICLES Ch. V.

10 **M**Y Love is Ruddy, Beauteous, Fair is he,
And Chiefest of Ten thousand for to see.
11 His Head, as fine refined Gold in view.
His curled Locks, black of the Ravens hue.
12 His Eyes like Doves Eyes, by the waters met,
With milk well wash'd, well plac'd, and fitly set;

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- 13 His Cheeks are Beds of Spices, and sweet Flowers;
His Lips as Lilies, drop down myrrhe in showers.
- 14 His Hands as Rings of Gold, with Berill deight;
His Belly hid with Saphires, Ivory white.
- 15 His Legs like marble Pillars to behold,
Set upon Sockets, of the finest Gold.
His Countenance like pleasant Lebanon
Sweet as the Cedars which do grow thereon, &c.

The Learn'd by pond'ring much on *Jesus* Name,
Have found an *Ogdoas* couched in the same;
For if its Numerals are added right,
They then shall be *Eight hundred eighty eight* *.

J. Gregory.

Which is meant of the *Greek* Numerals; where note, that 888. the Number of the Name *Jesus*, who was sent to save us from our Sins, is made up of 111 *Eights*, so is the Year of his Incarnation, 1688. wherein he sent a *GREAT PRINCE* to save us from Popery, made up of 211 *Eights* † likewise.

* If from hence we look back but upon the Chronograms of Ludovicus, Antemos, Diabolus Incarnatus, &c. we may thereby discover a strange mysterious Contrariety that is lodg'd under or bewixt these two Numbers of 6 and 8.

† Calais in France, which had belonged to the English Crown 211 Years, was at first won by Edward III. the eleventh King from William the Conquerour, and lost again A. D. 1558. in eight days, by Queen Mary; being the eleventh from King Edward; which occasion'd that Sorrow and Grief of her Heart, which hastened the Expiration of the Worst, and the Coronation of the Best of Queens.

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The Redeemed from the Earth, which sung a New Song before the Throne, were 144000, which is a Number made up of 18000 *Eights*. And the Number of the Children of *Israel* that were sealed, was the same, *Rev.* 7. 4.

The Number of them that were instructed in the Songs of the Lord was 288. a Number made up of 36 times 8.

Thousands of thousands ministred unto him, and ten thousand times ten thousands stood before him: The Judgment was set, and the Books were opened, Dan. 7. 10. *Revel.* 5. 11. These are all octonary Numbers; and happy are those in that Day, which shall be then numbred with the Saints in Glory, and not with the Number of the Beast, *Revelat.* 13. 8.

We may yet further perceive the marvellous Providence of God, in the final Destruction of *Jerusalem*, with those vast Multitudes of the Enemies of Christ and true Christians; for as we have upon Record in Sacred Writ, the Time and Place where and when our B. Saviour suffered under their Cruelty; so it is recorded in Human Story, that even on the same Day, and in the very same Place, and under the same Figure, viz. in the 38th Year after his Passion, and upon the 8th Day of the Month, they fell under the revenging Hand of God.

The Patriarch's Travels, fol. 30.

For at this time was the Feast of the Passover, to the Celebration whereof, then resorted to *Jerusalem* 300000 of the Jews; the Enemy gave way to their entrance into the City, but withall, considering their Scarcity of Victuals, suddenly

drew up their Forces, and so straitly besieged and beset them about, that the City and all there in soon perish'd by Plague, Famine, Fire and Sword. By the two former the Persons that perish'd were innumerable, by the two latter, as it's verified by Authors of Credit, *Itiner. totius Sacra Script.* p. 46. which sad Destruction, and most lamentable Devastation, was a heavy Judgment sent down from Heaven, for their Rebellion against the Lord and his Anointed; brought to pass chiefly by their own intestine Divisions and Seditions.

Now here we may not only make Applications as to our business in hand, but also make Reflections upon our selves here in *England*; for Satan and his Instruments have of late years been very bulie in sowing their mischievous Seeds of Dissention amongst us; and, like as in *Jerusalem*, they have here so prospered, that the more populous and numerous we are become in Number, the more feeble and weak we are become in Power to withstand our Enemies: And when a Torrent of Sin goes before, a Deluge of destruction follows after, *Gen. 6.* Therefore let *England* beware.

And this doth too evidently appear to be a Truth, insomuch that if we go into *one* Company, we shall probably find them drinking the Health of one Prince and his Followers; if we fall in with a *second* Company, it is very likely that we shall have them doing the like for another Prince and those of his Perswasion; if we happen into a *third*, it's five to one, but that we find them of differing Opinions: So that they dare not trust

each

each other. These things ought not to be, but are ominous (I am sure) to our Welfare; Therefore let *England* beware.

It's Storied, That, in the *Saxon* Conquest, the antient *Britains* by their Enemies, were enforc'd to fly up amongst the barren Mountains and Hills in *Wales*, for their Safety; round the Tops thereof they sometimes entrench'd themselves, with Bulworks and Ditches of prodigious Depth and Fortitude, which remain to this day, and will so do to the Worlds end as Monuments of their extreme Misery and great Industry; some of them were constrained to creep into Caves and Holes of the Rocks, where they most miserably perish'd with Famine, some of whose Bones have remained therein unwasted till of late Years found; the Truth hereof I can attest, as having seen some of those Caverns, wherein such Relicks of Antiquity have (as 'tis believ'd) for so long a time taken up their Lodgings. Now if we emasculate and weaken our selves by Folly and foolish Divisions, and thereby give a Foreign Power advantage against us; it would be just with God to suffer our Enemies to serve us, as our Ancestors in times past served them; for we *English* Men are almost, if not altogether, of the *Saxon* Blood; and live now in, or near such a Period of Time as usually has produc'd great Alterations in Governments: Therefore, I say again, let *England* beware.

Yet I confess in this last Revolution in *Eighty Eight*, we were almost all most wonderfully united; and happy would it have been for us if we had so continued.

But

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But to come more close to our Number of *Eighty*. I find that under it our Blessed Saviour breathed the Holy Ghost upon his Apostles, and gave the Ministerial Keys, and *post dies octo*, he converted Thomas his unbelieving Apostle, by the Manifestation of his Wounds received upon the Cross for our Transgressions.

And when the day of Pentecost was fully come (which was the eighth day, or first day of the Week) our Saviour sent down the Holy Ghost the Comforter upon his Apostles, Acts 2. 1.

Of whom with Moses and the Prophets, according to what I propos'd, I am now in the second place come to speak.

But first we will solace our selves with a Song of the Deliverance of some of the Servants of God.

OUR Saviour Christ came down with Men
to dwell,
To be their Guide, and their *Emanuel*;
And for to guard his People with his Might,
Lest they should slip out of his gracious Sight,
Into the Terrours of Eternall Night:
For still when Satan with his Baits doth try 'em,
He doth depute his Angels to stand by 'em,
As he did once for Daniel's Safety, when
He lodg'd with Lions in their dismal Den.
Whilst sinking Peter did in Danger stand,
His Lord was ready with his helping hand.
The Thief upon the Cross had soon espy'd
A Saviour present when for help he cry'd.
When God's three Children by the King were
doom'd.

In a hot Furnace for to be consum'd,

A fourth

A fourth was with them walking in the Flame,
With Heavenly Help for to assuage the same.
If there had been in Company no more,
But only Joseph and the vitious Whore;
Good Joseph had by Satan been beguil'd,
And with his Mistress had himself defild.
Such Noble Acts the Lord hath done of old,
Which makes his Works most wondrous to
behold,
And still his Servants find his Mercies sure,
From Age to Age for ever to endure.

And now, in the second Place, as he that dig-
geth and searcheth for Treasure amongst the Mi-
nerals of the Earth, shall leave many Stones un-
turn'd; so shall any Man that goeth about to
search out the Secrets of this Subject, leave ma-
ny Matters of Moment undiscovered.

Moses was on Mount Sinai with the Lord forty
days, which is an actionary Number, Exod. 34. 28.

And also upon Mount Horeb, during the same
Number of days, and did neither eat Bread, nor
drink Water, Deut. 9. 9.

And on the eighth day Moses called Aaron and
the Elders of Israel to make an Offering to the
Lord, Levit. 9. 1.

And every Man-Child that is among you shall be
circumcised the eighth day, Gen. 17. 12.

And on the eighth day he shall take two Turtle
Doves, &c. Levit. 15. 14.

And on the eighth day she shall take two Turtles,
and two young Pigeons, &c. Levit. 15. 29.

And

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And he shall bring the Man the eighth day for his cleansing, &c. Levit. 14. 23.

And on the eighth day they made a solemn Assembly, 2 Chron. 7. 9.

And then shall we raise against him eight principal Men, &c. Micah 5. 5.

I will not be afraid of ten thousands of people that have set themselves against me, says Holy David, Psal. 3. 6. which is a Number precisely made up of 1250 Eights.

As in many other, so in the 119th Psalm of David, there is a Mystery worthy of much Regard; as it is affirmed by Persons of Experience in the *Hebrew* Language, wherein the *Psalms* were first written; that *David* (by Divine Inspiration) divided this Psalm into 22 Oetomaries, according to the Number of the *Hebrew* Letters, beginning each of them Alphabetically, and composing each Sentence in every Oetomary; so as they all begin with the same *Hebrew* Letter, according to these following Examples in our own Language: And 'tis believ'd that this Psalm was afterwards accordingly divided into Verses for the Service of the Temple.

P S A L M CXIX.

The first Part.

ALL they are blest'd that walk upright,
Unspotted, not defil'd;
And by the Lord and Law of Light,
From Evils are exil'd.

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- 2 And bless'd are they that longing seek
His Statutes to fulfill;
And having found them, faithful keep,
In Heart, and Soul, and Will.
- 3 All they no Trespas do commit,
But walk the upright Way,
And faithfully to him are knit,
And ne'er do go astray.
- 4 Almighty God hath giv'n Command,
With double Diligence,
That for his Precepts we do stand,
Those Pearls of Excellence.
- 5 And I do wish my Ways direct,
And perfect, and so pure,
That I had still thy Statutes kept
More constant, and more sure.
- 6 All Shame shall then be banish'd hence,
That Folly doth reward,
When I to thy Commandments
Have Faith, and firm Regard.
- 7 Aloud my Mind and upright Heart,
And Soul shall chant thy Praise,
When I have learnt to bear a part
In those delightful Lays.
- 8 A Keeper of thy Law I'll be
Till I from hence am taken;
Then shall I be from Evil free,
Not utterly forsaken.

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The second Part.

1 **B**UT how shall young Men cleanse their Way
 Whilst they are in their Youth?
By learning how to spend their Days
 According to the Truth.

2 Behold a Suitor of thy Grace,
 I was in Mind and Heart;
O thy Commands let me embrace,
 And ne'er from them depart.

3 But I have hid thy Word within
 My Heart, so safe and sure,
That for the future, free from Sin
 I ever might endure.

4 Blessed art thou, most Mighty Lord,
 Let me thy Love obtain,
And then thy Statutes and thy Word
 With me shall still remain.

5 But with my Lips I have declar'd
 Thy Truth, like fruitful Vines,
Which Nations from thy Mouth have heard,
 And shall in After-times.

6 Both Joy and Gladness from above,
 In God's good Word is sent me:
If Gold and Silver I should love,
 They cannot so content me.

Way
h?
7 By pond'ring on thy Precepts pure,
And on thy Ways Divine;
And with Respect thereto, I sure
For ever shall be thine.

8 By Day and Night I do delight
Thy Statutes to consider,
And keep thy Word within my sight,
Remembring it for ever.

The third Part.

1 **C**ome, deal thy Bounty to thy Dear,
In length'ning out his Days,
That he may prosper many a Year,
In setting forth thy Praise.

2 Come, Lord, and cleanse my sealed Eyes
Now sealed up from sight,
And let thy wondrous Mysteries
Conduct me to the Light.

3 'Cause I a Stranger am below,
Poor, feeble, weak, and small;
Let me thy whole Commands but know,
And I'll observe them all.

4 Celestial Fervour, from above,
My Soul hath so inspir'd,
That with thy Laws I am in love,
And have them long desir'd.

5 Cursed

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5 Curſed are they, who run aſtray
In Pride of Wealth or Wit;
Rebuke and Shame ſhall rot their Name
That love to praſtiſe it.

6 Contempt, Reproach, and all Diſgrace,
Away from thoſe ſhall fly,
Who of thy Law do ſtand in awe
To gain Eternity.

7 *Ceſars* great from Scorner's Seat,
Some Evil on me caſt:
But on thy Statutes I will treat
As long as Life doth laſt.

8 Could I have all this World at Will,
As Pages at my Side,
I'd love thy Teſtimonies ſtill,
And take them for my Guide.

The fourth Part.

1 **D**Own to the Earth my feeble Fleſh,
Is almoſt turn'd to Duſt:
But yet thy Law will me reſreſh,
In Glory with the Juſt.

2 Declare my Ways I did to thee,
And thou didſt hear my Plaints;
Thy Teſtimonies ſhew to me,
The Glory of thy Saints.

3 Do thou but Knowledge to me grant,
Unveil these shaded Eyes,
And then my Tongue shall ever chant
These Glorious Mysteries.

4 Doth not my Soul dissolve to Tears,
And Sighs with it accord?
Quicken me from all future Fears
According to thy Word.

5 Down with all Lying Lips, which slays
The precious Soul to Death,
Gratiously shew me all thy Ways,
Be mine in Life and Death.

6 Doth not my Soul place her Delight
In Ways of Peace and Truth?
Thy Judgments still are in my Sight
In Childhood, Age, and Youth.

7 Direct me with thy Word to close,
And put me not to Shame:
And bring me to that sweet Repose,
Which ever doth remain.

8 Devoutly I to thee will fly
Out of this World of Strife,
Being set Free at Liberty,
To win a Crown of Life.

Thus were all the Parts originally written from
the first to the last, in that antient Language of
the Hebrew, under this Number of Eight;
being of the Holy Ghost there-
by,

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by, is a Mystery that requires a more able Pen to pry into; and therefore, breaking off this, I proceed to my further Observations of other things.

Tobit was 58 Years old when he lost his sight, which was restored to him after 8 Years, *Tobit* 14. 2.

Aneas was cured of the Palsie by *St. Peter*, after he had kept his Bed *Eight Years*, *Acts* 9. 33. *St. Paul* was one of the eight that went to sanctifie the Christian Sabbath at *Troas*, *Acts* 20. 4. But the Disciples were first called Christians in *Antioch*, *Acts* 11. 26. under this Number of *Eight*, as it is recorded, viz. the *Eighth Year* after our Saviour's Resurrection, and *St. John* being in the Spirit, saw a Throne in Heaven, and one sat thereon, And round about the throne were 3 times 8. viz. four and twenty Elders clothed in white, *Rev.* 4. 2, 4. And the four and twenty Elders worshipped him that liveth for ever and ever. *Ib.* 5. 14.

And thus we see how the Holy Bible doth abound from the first to last with Scriptures of this kind, declaring what Blessings from above have been in former Ages sent down upon the Sons of Men, I mean, the People of God; and what Judgments have been inflicted also upon the Enemies of true Religion and Vertue, and all under this benevolent Number of *Eight*; and now I'll turn my Thoughts to things of later times; wherein we shall find, that the Methods of Providence are the same yesterday, to day, and for ever, towards the Church of Christ, and in particular, to our Church of *England*, as it is here

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here amongst us by Law Establish'd Thanks be
given to God for it. For

Christ's Countenance doth make her Face to
shine,

With Splendid Rays of Beauty most Divine,
Though she in Sorrow sits sometimes oppress'd,

She's crown'd with Rose-buds and with Lilies
dress'd,

And is anointed far above the rest.

And finally I now am come to try

How Human Story shall with us comply,

In this our Subject, where we still shall find,

This Number ever to our Church was kind,

But other things therein were brought to pass

To the Confusion of the Book of Mass.

OUR modern Antiquaries, whose Pens have
run retrograde towards Time's beginning, so
far, as to this Isle's first Appellation of *Albion*; have
been often so lead by a kind of *Ignis fatuus*, into
a Forest of fabulous Forgeries; and fantastical
Fictions of the ancient Poets, wherein they were
so benighted with gloomy Groves of Errour,
foggy Fenns of Ignorance, and doleful Dingles
of Darkness and Idolatry, that the Amazement
of their Senses, and the Perplexity of their
Minds, darkened their Intellectuals, and craz'd
the Chariot wheels of their Historical Discourse;
and withall being so tost with an inconstant Wind,
upon the troubled Waves of a wide Ocean of o-
ther Intricacies, and that before the earliest Disco-
veries

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veries were made of Magnetick Skill in the Mariner; that no two of them could scarce ever return back in one Road, with any considerable Cargo of true Intelligence: But *one* relates a Story of *Albina*, after whom our Isle was first called *Albion*; then comes *another*, shewing that in those days it was inhabited by a Generation of *Giants*; a *third* brings us the Story of the *Trojan Brute*, &c. and then comes a *fourth* and throws them all by as Trifles, and not worthy of Regard.

But however the Story of *Brute* wants not the Testimonies of many ancient Authors to attest the Truth of it: And that he arriv'd in this Island under this Number of

* *In the time of Heli and Samuel the Prophet, Fox's A. M. Vol. I. p. 145.*

Eight *, viz. 1108 Years before the Nativity of our Saviour; and alter'd its Name from *Albion* (after his own Name) to *Britain*; and built our Famous City of *London*, calling it *Troy-Novant*, or *New Troy*: And that his Government fell to the ground about the end of the next great Period of Time, by the Extinction of his Blood Royal, viz. at the end of 616 Years.

And thus it appears, that as the Name of this Isle was under this Number changed from *Albion* to *Britain*; so it was altered from *Britain* to *England* under the same; for in the Year

Sir R. Baker, 818. *Egbert*, King of the *West Saxons*, reduced all the *South* of this Island

under his Subjection, and caused it to be called by this Name, which still it retains, according to the *Angles*, of whom he himself was descended.

But

But to descend from its most ancient Denominations unto later Transactions. *Julius Caesar* the first Roman Emperour that subdued *Britain*, came over hither with *Eighty* Sail of Shipping, *fifty Eight* Years before Christ, in the *Eighth* Year of *Casibeline's* Reign, who was then Governour of this Kingdom.

Thirty Eight Years after the Birth of our Lord Jesus Christ, *Pontius Pilate*, in great despair slew himself at *Lyons* in *France*, as saith *Eusebius*.

In the Year 180, or 183. as some affirm, in the Reign of *Lucius* the first Christian King, and the last *British* King of this Isle, *Elutherius* then Bishop of *Rome*, sent *Eaganus* and *Damianus* to him; upon whose Learned Preaching and Holy Living, the Heathenish *Flamins* to Bishop Sees were converted; the Gospel flourished, and began highly to be esteemed: But if we look back into the Discourse upon the last Number, we shall find that the Gospel was first brought into *Britain* under *Seven*, the Number of Instruction; but therein it appears ever to be propagated and protected under *Eight*, the Number of Preservation.

Anno Christi 208. *Zepherinus* the *Eighth* Bishop of *Rome*, ordained that every one at 12 Years of Age should receive the Sacrament, and in Chalices of Glass, and not in Wood as in fore-time.

About the Year 228. *Urbanus*, the 18th Bishop of *Rome*, ordered that the Psalms should be sung in Churches, and that the Chalices should be of Gold or Silver; and that the Church should enjoy Temporal Goods, which was a thing well designed, and would have been for the Churches Welfare,

fare (no doubt) if the Clergy had continued to live in Temperance and Sobriety, true Piety and Charity: But (as many ancient Records do witness) it afterwards hap'n'd far otherwise; for after this, that the Church was furnished with Temporalities and large Endowments; still as the Clergy encreased in Riches, and got greater Possessions in the Earth, so Covetousness still encreased and got greater Possession in the Clergy; and as Covetousness encreased in the Clergy, Superstition and Idolatry still encreased in the *Roman* Church: From this Root, we see, have sprang all the evil Branches of Idolatry and Persecution; yet nevertheless this Seed (by the Enemy) was of old sown in the Soil of the Heart, but in that Church after this time, it grew up to a mighty Tree, in the weedy Garden of their evil Conversations, too easily known by its Fruits, which were Pride and Contention, Massacre and Murther, and every evil Work; all full of Cruelty and Bitterness within, but most curiously painted without; insomuch that they most highly extoll'd Vertue and Holyness with good Words, but sought the Destruction thereof by their evil Deeds; which made such large Breaches in the Concord and Tranquillity of their Church, that all true Christian Professors were forc'd to suffer, or separate and fly into foreign Countries, for Safety and Protection: And indeed it is to be wish'd, that no Tincture of these Crimson Colours were to be seen at this day here amongst us in *England*. For

Besides that Gang before-mention'd, whom of late Years for a little time some of them have walk'd

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walk'd bare-fac'd before us ; it is to be fear'd that we have some of another Sort, keeping themselves more close under Visors, who are for the most part Men of no mean Education, and would seem by their Orthodox Profession to walk in Sheep's Cloathing, but yet delight not to live under the Restraints of true Religion ; Saying with the *Jews*, (but more secretly) that they will not have the Author of such Laws to reign over them ; these are Men *as wise as Serpents*, and it would be well for themselves and others if they were in their Conversations really *as harmless as Doves* ; * yet by Sophistical Arguments thy are still attempting to turn up the Treble Viol of their Tongues, into perfect Harmony with the Tenor-part of their Lives ; but alas to no purpose, for the days of Darkness are over, and the *Day-star from on high hath visited us* ; So that any Man with his Eyes open, may see and know, when and wherein they say one thing, and do another, as plainly as he can discern the Difference of Colours in their wearing of white Raiment and black : † these things appearing thus plain to the Eye of the World, I fear have been no small Cause of our weak Brethren's Staggering, yea and falling from the Communion of

* *He that putteth not into their mouths they prepare war against him, Micah 3. 5.*

† *Thirty nine distinguishing Marks, whereby we may know true Prophets from false ones ; as to fawn or flatter the Rich, as Men-pleasers ; to pinch or oppress the Poor, as Extortioners ; or to procure their Persecution, as Tyrants, &c. Acts and Mon. Vol. III. p. 412.*

our Church, forsaking the Sanctuary of the most High, to creep into Conventicles by such Shoals and Swarms, as are daily seen in each Corner of our Land: which is a thing but little regarded by some, but look'd upon by others, to be the greatest Misfortune which has befall'n us, since the happy Reformation of our Religion.

Upon the Crucifixion of our Saviour, (who is the Captain of our Salvation) followed ten Bloody Persecutions, which were inflicted upon all true Christians, which would not fall down and worship the Heathen Idols of those Emperours of Cruelty, which reigned in those days of Delusion and Ignorance.

J. Speed. "The first of these was *Tiberius Nero*, (a Tyrant hated of all Men) under whom was our blessed Saviour crucified.

"The second was *Domitian*, a Bloody Tyrant, under whom *St. Peter* and *St. Paul*, and many Christians more suffered Martyrdom; *Trajan* was the third; *Marcus Aurelius* the fourth; *Septimus Severus* the fifth; *Maximus* the sixth; *Decius* the Seventh; *Valerianus* the eighth; *Aurelianus* the ninth; and *Dioclesian* the tenth.

"These and many other Emperours of Bloody and Tyrannical Lives, (according to the Just Judgments of God) died most miserable Deaths; as *Nero* and *Otho* slew themselves; *Tiberius* was smotherd; *Claudius* and *Commodus* were poysoned by their Wives; *Vitellius*, *Helioabalus*, *Pupienus* and *Balbinus*, were torn in pieces by their own Subjects; *Caligula*, *Domitian*, and *Galiennus* were stab'd; *Pertinax*, *Severus*, *Maximus*, and *Callus* slain in Battle;

"*Aemilius*,

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Amilius, Probus and Marrinus, tumultuously
 murdered; *Gordianus* and *Maximianus* hang'd
 themselves; *Decius* and *Maxentius* were drown-
 ed; *Carus* slain with a Thunderbolt from Hea-
 ven; *Valerianus* had his Skin flea'd off in Prison;
Quintilienus and *Florianus* bled themselves to
 Death; and *Dioclesian* died mad. So that none
 of them died in their Beds, but some few,
 and those favourable to Christians; Under the
 which last mentioned *Dioclesian*, was chiefly
 the last of these Tragical Destructions exer-
 cis'd upon the innocent Professors of Christi-
 anity; and the first Persecution that ever Pro-
 vidence permitted (under these devouring
 Wolves) to enter this Isle of *Great Britain*;
 wherein *St. Alban*, as being the first, is plac'd in
 the Van of the Army of our Domestick Martyrs.
 But

If I should here proceed to mention the in-
 human Torments of these dismal Days of Blood;
 how by Roasting, Burning, Smothering, Drown-
 ing, Starving, Whipping, Pricking, Racking,
 and in Boughs of Trees alive hanging of Men,
 Women, and Children, by the Hand, Foot,
 and Middle, &c. or how they ript open
 Women newly delivered of Child, to see the
 Place where the Infants had lain; and others to
 have the Intrails of unborn Babes, to use in their
 Magical Incantations, and Diabolical Sorceries;
 if I should prosecute this Discourse (I say) ac-
 cording to History, we should hear of nothing
 but Brutish Carnality, Hellish Idolatry and Bar-
 barous Cruelty, from these Satanical Emperours
 of Evil and Mischief, and nothing but wofull
 Weeping,

Weeping, Lamentation and Mourning from those Christians of true Integrity and Holiness. So that from the History of these times of Tribulation and Anguish, (of 300 Years Continuance) may be collected many remarkable *Catastrophe's* reducible to the Subject in hand: But that being contrary to my design of Brevity, I shall therefore insinuate but upon few of them, that I may the sooner come to take a View of later Ages.

So then from hence we may first learn, that the Peace of the Church began chiefly to appear under this Number of *Eight* at the Period of the *Eighth* Persecution; so that from the *Eighth* under *Valerian*, to the *tenth* Persecution under *Dioclesian*, was a respite of at least 44 Years; in which interval of the Churches Felicity, the Flock of Christ increased to Admiration.

And in the next place, when the *tenth*, and last Persecution was fully over, which by Divine Appointment was brought to pass under this Number of *Eight* also, *An. Dom.* 318. by the most Happy and Heavenly Field-Victory that ever was obtained by any Man since the World began, under the blessed Conduct of *Constantine* the Great, (a Native *Britain*, and the first-born amongst all Christian Emperors) in a Battle fought against *Maxentius* that blasphemous Blood-sucker, then Emperour of *Rome*, in spight of all his Witch-crafts and Contracts with all his infernal Familiars of Hell: whilst the Sign of a Cross from Heaven with this Inscription, *IN HOC VINCE*, appeared to the good Emperour and his Soldiers, which were to fight for the Freedom of the Gospel, the which Signature

of

of Divine Assistance, he and his Army beholding, and looking upon it as a happy Presage of a Victory, they thereby were so animated, and so encouraged to fight, that (through Providence) the Conquest fell on their Side, according as they expected,

Here note, That this Sign of the Cross, with the Letters annex'd, were not given to induce superstitious Worship; as if the Power thereof could obtain Victory; but to admonish them to seek after Christian Liberty, and the Knowledge and Faith of him who was crucified upon the Cross, for the Salvation of all Men.

The Christian Emperour having thus most famously won the Field, by the Drowning of *Maxentius*, and the Overthrow of his whole Army in the Year 318. (as is said) he immediately thereupon publish'd this Edict, for the Meeting of Christian Congregations throughout the whole World without Disturbance; which so continued almost generally from this Period of Time ending in this Number of *Eight*, till the days of *John Wickliff*, as the *Babylonical* Bishops of *Rome* began with Fire and Fagot to persecute the People of God, which was a just thousand Years of Peace and Security to the Church of Christ, according as it is in *Rev. 20.*

And I saw an Angel come down from Heaven, having the Key of the bottomless Pit, and a great Chain in his hand.

And he laid hold on the old Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years.

And

And cast him into the bottomless pit, and shut him up, and set a Seal upon him, that he should deceive the Nations no more, till the thousand years should be fulfilled: And after that he must be loosed a little season, &c.

Now if the Story of those persecuting Times (last mention'd) should be fully recited from the Pens of ancient Authors, it would amongst Christians appear to be a Tragical Scene of insupportable Sorrow; much resembling a few poor Pilgrims lost in a Wilderness, and wandering in Desarts, full of Woods and Bogs, Bryars and Brambles, craggy Rocks and uncouth Caves, dismal Dens and direful Dingles; and nothing to be heard but the Croaking of Ravens, the Hooting of Owls, the Howling of Wolves, the Bellowing of wild Beasts, and the Roaring of Lions and Bears; intermixt with most hideous Shrieks, and dreadful Out-cries, as if they were seizing upon the Prey of poor Innocents; nor nothing to be seen but Hags and Furies, frightful Spectres, ghastly Ghosts and grizly Apparitions; where the Echo of the Rocks reverberated nothing from the savage Throats of those ravenous Brutes, but Kill, kill; Devour, devour; Blood, Blood.

Such was the Condition (in times past) of the faithful Maintainers of the Truth: For all the Art and Cunning, all the Law and Policy, and all the Power and Strength of this World, was resolutely bent against them, to extirpate and root out the Church of Christ from under Heaven, but the *Gates of Hell* (as our Saviour had promis'd) neither could nor ~~should~~ prevail against it, Matth. 16. 18.

What

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What poor Pilgrims in this Perplexity, would not welcome a Christian *Constantine*, coming to fight for them under the Banner of Christ's Cross, to conduct them to the Land of *Goshen*, where they need not to fear the Terroures of the Night, nor the Arrow that flieth by Day; but be assur'd of Succour and Safety, Peace and Plenty, Love and Charity, Justice and Piety, and all or more than all that good Men can wish or desire?

These great Blessings and many more of incomparable Value, have been, and still are sent down upon the Sons of Men, under the Number of *Eight*: And although we have no such Sign of a Cross in the Firmament, which in these our days doth appear under the same Number, yet we may discover a Cross to appear in the same Number; for if we project this Number of *Eight*, *in loco plano*, as in the following Projection is to be seen, and draw Lines accordingly therein, (or in any other octonary Square) from each particular Angle into all the rest; then amongst those Lines shall appear the Figure of a Cross *Trenchant*, plainly set out, with double Delineations; and no other Figure being projected and delineated by its Angles, can produce, or doth contain the like.

And moreover, *Eight* is the Number (as *Divines* have observ'd) which doth most properly mind us of Eternity: For the first six days with all things therein created, were to pass away, and

* The Numbers by which Unity or Trinity, and Trinity in Unity is expressed, being added together make Eight. *As*
1, 3, 3, 1, being added, make 8.

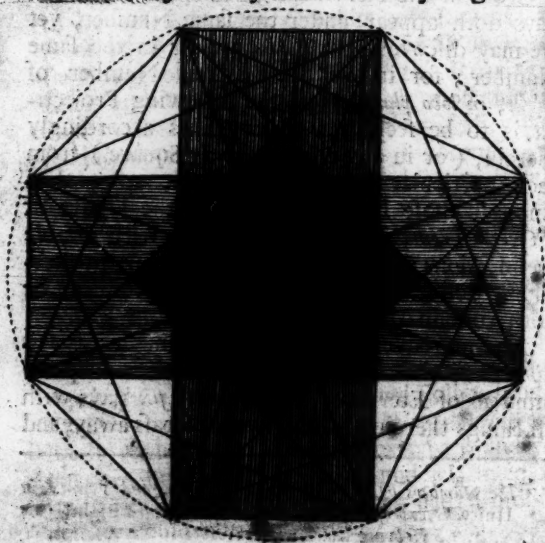
come

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come to nothing ; the *seventh* day it self was no
to continue, but till the Coming of the *Messias*
but the *eighth* day is ordained to endure for ever
till all the Elect People of God shall come to
enjoy an Everlasting Sabbath of Rest.

But the aptest Representative of Eternity that
e'er was made by Man's hand, is look'd upon to
be a Circle ; and this Number of *Eight* being pro-
jected, doth come much nearer to the Regularity,
Uniformity, and Perfection thereof, than any
other Digital Projection whatsoever ; as may in
part be seen by this ensuing Demonstration.

The Projection of the Number of Eight.



The painful Bee her Building doth devise,
In curious sort, still *octonary-wise*;
And *Eight* in Musick ever doth appear,
The sweetest Symphony unto the Ear,
Of *Protestants*; But ask the *Pope* to dance,
And then he'll frisk away from hence to *France*,
Or *Spain*, or *Rome*, where he may play his
Tricks,
And dance in Discord to his Number *Six*.

And now to as the Character it self, given
by our Ancestors of old to this Number of
Eight, it is much different from all its Fel-
lows: For all other Digital Characters are
contrived with two Ends, but this Figure of *Eight*
hath none at all; for the Beginning is the End,
and the End is the Beginning thereof: So that
by the Obliquity of the Pen's Motion, the Re-
semblance of two Circles are join'd together in
one Figure, to make one endless Character.

But by the way, this Discourse of this Cha-
racter may seem to some like a Cypher signi-
fying nothing; but as one says,

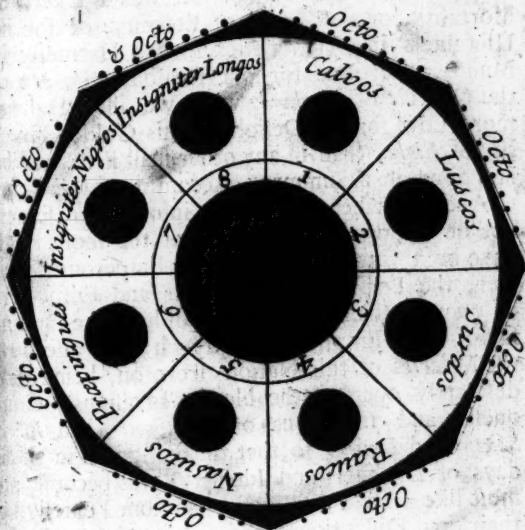
*Join'd with a Digit it doth surpass,
That which Eight times more powerful was.*

For what else but Eternity could be at first
meant by making the Cypher circular? Being so,
that adding one Cypher after another successi-
vely to a Digit, increaseth the Number *ad in-
finitum*.

Or what can else be thought of their first framing the Figure of *Eight*, but by this endless Character, to express or signifie the endless Love of God, which he hath shewn in Times past, and will in time to come, shew to those that are his, under this Number of *Eight*; and withal it being so, that before the first finding out of Letters, Men must needs then be indefatigably studious about the *Hieroglyphical* and *Characteristical* Expression of things: And more especially if we consider the high and ancient Estimation of this above the rest of Numbers, as appears in *Helio-gabalus*, that evil Emperour of *Rome*, (and many other Men of better Note) who had so much Delight in this Number of *Eight*, that he invited *J. Gregory*. these *eight* times *eight* Guests, of *eight* such Sorts, to feast at Supper with him, as you may see here express'd round this following Figure of his *Ostionary* Table.

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The Octonary Table of Heliogabalus.



That is, Eight

Bald Men,
One-ey'd Men,
Deaf Men,
Hoarse Men,
Great-nos'd Men,
Very fat Men,
Very black Men,
Very long Men.

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We may hereby see that in ancient Times this Number hath been of more Regard than the rest of Numbers, but for what Reasons no Man can now say; whether for that it was a *Nuncio* of Mortality, or a *Memento* of Eternity, or for its Usefulness in Arithmetick, or its Harmony in Musick, &c. But for our Reasons who are of the Church of *England*, why we should have more Love for, or Delight in this Golden Number of *Eight*, than in any other, shall hereafter be laid down in a Summary Accompt of the same.

And from hence we may inform our selves, not only how the Judgments of the most High have been sent down upon the Emperours who were the Persecutors, Despisers and Dispersers of poor Christians, and withall how the Down-fall of their Empire did approach; but also how the Miseries of this Nation drew on, being left desolately open to the bloody Invasions, Conquests and Incurfions of the *Scotts* and *Picts*, *Saxons* and *Danes*; so that this Kingdom in those days of Darkness and Idolatry, was become almost like a Field of Blood, occasioned chiefly by their own Dissentions, and not joyning together in the Faith and Fear of the Living God, and his Son Jesus Christ.

“For God has always dealt with this Nation as he did with his People *Israel*, who were constantly prosperous or afflicted, according as Piety did abound or decay amongst them.

From the Birth of our Saviour, to the time of the *Saxons* compleat Conquest over the *Britains*, was 568 Years, *Acts and Mon.* V. l. p. 147, 149.

From the time of our Saviour's Birth, to the sending of *Austin* by *Gregory* Bishop of *Rome*, to preach the Gospel to them, was 598 Years.

From the Death of *K. Lucius* to the sending of *Austin* was 428 Years; And

From the first coming of the *Saxons*, to the Expulsion of the *Britains* out of the Plains of this our Isle, and making themselves Masters thereof, was 240, or 30 times 8 Years, &c. Our greatest Revolutions and strangest Transactions being commonly brought to pass under this Number of *Eight*.

But then for some succeeding Centuries, I observe this Number to be but seldom concern'd in the Affairs of the Church, for Heathenish Idolatry so much prevail'd, and Christian Piety was so much decay'd, that the Buy-shops or rather the Selling-shops of *Rome*, were so fill'd with Superstitious Trinkets and Idolatrous Trumpery, and so croud'd with Rich Customers to buy them, that a poor Man could scarce have room to lay out a Penny. So then the Living God (who would no longer be so serv'd) sent down a devouring Sword amongst them, whereby the poor Christians herein were sorely distress'd, and sadly dispers'd and scattered over the face of the Earth; and every Man then made this Island his own, who could win it by his Weapons, and keep in by his Policy and Power.

Then the Barbarous Cruelty, Infidelity and Treachery of the *Saxons* was such, that being sent for by the *Britains*, and being of them received, upon a Contract and Promise of their Aid and Assistance against others, contrary to

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all Covenants, they perfidiously murthered their Nobles, most wickedly oppressed their Commons, most impiously persecuted the Christians, most injuriously possessed their Houses and Habitations, and most cruelly forc'd them to flee up into the Mountains and Hills.

But the All-seeing Eye in Heaven saw the Afflictions of his People, and rewarded them and their Posterity according to their Works; so that they liv'd ever after in continual Fear of the Assaults of their Enemies, which were both many and great, till at last the *Danes* began to pay them the full and due Arrears of their Deserts in their own Coin; for after many Bloody Battles fought, they here prevail'd against them, and settled themselves amongst them, one in each Man's House, as Lord *Dane* over the Family; so that they had each Master and his Servants at Command, and his Wife and all that was his at their Service; till *Egelred*, their King, sent out secret

Commissions, that on St. *Brice's*

* *Novemb. 13.* Day *, at an appointed Hour

the *Danes* should be by the Masters of the Families suddenly slain, which accordingly was brought to pass.

Hitherto the *Danes* chiefly fought after the *Saxons* Treasure; but after this Murther, the *Danish* Forces came upon them, with the Devastation, Slaughter, and Ruine, of the greatest Part of the *English* Nation; so that for some time before this, it was not easily known which of these were in the more wretched Condition, the *Britains* possessing the Sterile Mountains, or the *Saxons* enjoying the fruitfull Plains; but

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now the Misery of the latter was beyond compare the greater; and thus how justly they and their succeeding Generations were recompens'd, in History it plainly appears; for they being a war-like and politick People, and at first finding the *Britains* under the Frowns of adverse Fortune, and lately weakened, and much impoverish'd, by the going off of the *Romans*, they then readily embrac'd that opportunity by Force, Fraudulency and Treachery to compleat their Desolation and Ruine.

But such *Measure* at last was made them as they at first had made unto others; which may caution all covetous, *Matt. 7. 2.* cruel Extortioners, Oppressours and Persecutors, to beware, and have a care, for they or their Off-spring oftentimes do fall into the hands of such mercyleess Men as themselves.

And thus having hinted the several Scourges and Conquests of this Realm by Foreigners, as the *Romans*, *Scots* and *Picts*, *Saxons* and *Danes*; I am now brought to the final Reducing of it under the Yoke of the *Normans*.

*Though Judgment's small, and slender is my Skill,
The Church and Peace and Truth I'll stand for still;*

And proceed in my Enquiry after those Blessings and Deliverances which have been confer'd upon our Church, since the Beginning of our *Norman* Race under this Number of *Eight*, beginning first with *D. William* the Conquerour, who made himself by Conquest King of *England*, and his Son *Rufus*, King *William II.* But as to them and several

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others after them, I do not find that they were at all concern'd in this Number of *Eight*; neither do I find any Cause why they should, but only in this Distich, one mentions one of them thus;

*In Eighty Eight came William to his Crown,
And Eighty Eight since William laid it down.*

That is, our present King *William III.* came to his Crown in 1688, who has done our Church much Good; and *K. William II.* was slain with an Arrow just 588 Years before, who did the Christians much Harm; much after the manner as our said King *William III.* came with an Army to save us from Popery in 1688. and the Spaniard came with his mighty *Armado* to destroy us with Popery in 1588. * a just Century before, and yet a third time these Numbers came so near, as they by Providence amicably joyn'd together to salute us with the greatest of Blessings, and with the sweetest Embraces of Love and Kindness, in one and the same Year for our Churches Welfare; for as a Papal King and Queen did forsake us in *Eighty Eight*, the Lord sent a Protestant King and Queen to take us up in the same Year of *Eighty Eight*, viz. in *Anno Christi* 1688, according to that of the Psalmist, *When my Father and Mother forsake me, then the Lord will take me up*; this hath

* Note, that as they came in *Eighty Eight* to destroy us, so in *Eighty Eight* they were destroy'd with 8 Fire-ships, on the 28th Day of July.

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the Lord done for his Church and People of this Nation, and it is marvellous in our Eyes; Oh! therefore let us elevate our Souls in Heavenly Raptures of Joy, and Mutual Congratulations with Christ and his Spouse, as it is in *Canticles*,

CHAP. I.

- 2 **L**ET me embrace and kiss his Lips Divine,
His Love is better, sweeter far than Wine.
3 Because the Ointments of his Sacred Word,
All pleasant Savours doth to me afford.
Thy Name is poured out with Ointments smell,
That makes the Virgins in thy Love excell.
4 Draw me, and I will run to thee that bought me,
The King into his Glorious Chambers brought me.
I will be glad in thee and still rejoyce,
With all my Soul, and Might, and Heart, and
Voice: *
For thy Remembrance more than Wine doth move
me,
And makes the Just and Upright always love thee, &c.

But now returning to our Number of Eight, I find that

In *Fifty Eight* the French King *John* was found
To be a Prisoner here on *English* Ground.

Which was in 1358. in the Reign of that incomparable Warriour, King *Edward III.* In those Days our Church was cover'd over with Obscurity, till the Gales of God's Providence had carried away the Clouds of Superstition which hung

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over it, but making further search upon the account of this Distich, I found that he was not only taken Prisoner; and brought over into *England* in the Year *Fifty Eight*, but also, at the same time his whole Army was routed, consisting of 60000 Fighting Men, by the number of 8000 of ours; and after that he had been kept close Prisoner above 4 Years, a Peace was concluded, and his Ransom paid under the same Number, and departed hence for *France* upon *July* the 8; but coming back afterwards upon his own Affairs into *England*, which happen'd to be in the *Thirty Eighth* Year of the Reign of the same *Edward III.* he then Sickn'd and Dy'd here in *England*, *April* the 8. So that he was taken Prisoner, his vast Army routed, his Peace concluded, his Ransom paid, he came back into *England* and Dy'd, and all under this Number of *Eight*. And about this time, King *Edward* hang'd some of the Pope's Nuncio's, which came to bring him Letters from their Master; and *John Wicliffe* a Learned Man, Educated in *Oxford*, and many others, Preach'd publickly against the Doctrines of the *Roman Church*; thus, That the Sacrament of the Altar after Consecration, was not the Body of Christ, but the Figure thereof, &c. which Doctrine, (bless'd be God for it) is now Establish'd amongst us, and therefore let us Sing with King *Solomon* in the *Canticles*,

C H A P. II. V E R. VIII.

8 **M**Y true Love's voice I hear, he now comes
 skipping,
 And on the Mountains I discern him tripping.

9 My

- 9 *My Love is like a Roethat's swift at hand,
Behind our Wall I do perceive him stand;
For through the Window he doth me espy,
And through the Lattice I discern his Eye.*
- 10 *My well-beloved spake, and thus did say,
Arise, my Love, my Dove, and come away.*
- 11 *For lo the Winter's past, and all is clear,
The Rain is gone, and pleasant Culms appear.*
- 12 *Flowers bud forth, and Birds do chirp and sing,
And Turtles Echoes make the Valleys ring.*
- 13 *The Fig-Trees sweet and pleasant Fruits excell,
The Vines and Grapes do yield a fragrant smell.
Then hast, my Dearest, make no longer stay,
Arise, my Love, my Dove, and come away, &c.*

And now to our Numbers again.

*Henry the VIII. in eight, first wore his Crown,
And thirty eight Years after, laid it down.
The twenty eighth Day of the Month of June,
When Popish Musick was put out of Tune.*

And therefore we'll sing again in *Canticles*,

CHAP. IV.

- 1 **B***Ehold how fair thou art, my lovely Dear,
Thy Eyes like Doves within thy Locks ap-
pear.*

Like

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*Like a fair Flock of Goats thy Hair doth show,
On Gilead's Downs that pasture feed and go.*

- 2 *Thy Teeth are white as Sheep which are new shorn,
Washt in the waters of the Dewy Morn ;
And every Ewe still beareth Twins between,
And useless, fruitless, barren, ne'er are seen.*
- 3 *Her Lips like Scarlet, or the blushing Rose,
Her pious Speech most freely from her flows.
Her Temples, comely, beauteous to behold,
Like Pomegranates, fast fixt in Locks of Gold.*
- 4 *Her Neck is madelike mighty David's Tower,
Built for his Armory (a pleasant Bower,)
Where hang a thousand Bucklers burnisht bright,
And Shields of worthy valiant Men of Might, &c.*

The Number *eight* has been by some, (I will not say superstitiously, but perhaps deservedly,) call'd *Numerus Salutis*, the Number of Health and Safety ; having been so to many States and particular Persons. For after the Universal Flood, the World was Re-peopl'd, (not as the Poet feigns, by *Deucalion's* and *Pyrrha's* casting Stones over their Shoulders,) but by the surviving Patriach, and the other *seven* with him. The *eight* Sons of *Jesse*, produc'd great Advantages and Deliverances, not only to *Judea*, but to all the World ; and were an unparallell'd Blessing, in yielding *David* to Govern the *Israelites*, and the *Messias* to Redeem and Rule Mankind. The vast Empire of *Germany* has long flourish'd under its *eight* Electors ; the Archbishops of *Mentz*, *Triers*, and

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and *Cologn*, K. of *Bohemia*, Dukes of *Bavaria*, *Saxony*, and *Brandenburgh*, and the Prince *Palatine*; but whether it may still so flourish under *nine*, belongs not to me to dispute or guess. 'Tis probable if the new Elector of *Hannover* surmount the Difficulties that are raised against him, and have his *ninth* Electorate well and peaceably Confirm'd and Establish'd, he may be a Security and Glory to it; for there is great reason to presume, that Blessings and good Success will always await that most Illustrious Family.

My next Instance shall be of Queen *Elizabeth*, who began her happy and prosperous Reign under the same Figure, and Piously and Lamentedly ended it, according to these Lines following:

In 58 was first that Famous Queen [1558.]
Elizabeth in Regal Power seen,
Which Virgin, on the Virgin's Eve was Born,
And did to Dust o'th' Virgin's Eve return.
This Virgin-Saint did still her self apply,
To Live belov'd of God, and so did Die.

In 88, this Number of Salvation, [1688.]
King *William's* Queen came here to save the
Nation.

These Vertuous Queens more Honour here did
win
Than all the Queens that heretofore had been;
The Losses of them both, we must deplore,
Because the like we never had before.

In 88, then came proud *Spain's* Armado, [1588.]
With Brags against our Church, and great
Bravado. To

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To which the Devil, Pope, and Pride did
move 'em,
But to their cost, they found a Hand above 'em.
Then surely shall our Church in Safety stand,
That's so assisted by the Higheſt Hand.

And therefore we'll here take the liberty of
ſinging another Song of the Mutual Love that is
betwixt Chriſt and his Church, Extracted for the
moſt part out of the *Canticles*.

THE Love of Chriſt doth ſtill herein appear,
And Churches Joy in her anointed Dear.
Their Sug'red Kiſſes here they do not ſmother,
In Sacred Wiſhes they enjoy each other.
All panting Souls which Fainting, to him fly,
His Ointments, ſure, ſhall cure their Malady.
He draws his Spouſe from all By-paths uneven,
From ſordid Earth, to Sacred Mirth in Heaven.
Such Glorious Manſions ſhe ſhall there diſcry,
The like were yet ne'er ſeen by Mortal Eye.
The Spouſe inſpir'd with Love, ſtill holds its beſt,
Where Chriſt reſides, to harbour, and to reſt.
Their Loves are Mutual, Faithful, Firm, Divine,
And cloſely knit, as Cluſters on the Vine.

And now we will look back as far as the Reign
of King James I. upon that Hellish Deſign in the
Powder-Plot ; for although the Parliament was to
begin to ſit upon *Saturday* the ſeventh Day of the
Week, *November 5. 1605.* yet the happy Diſco-
very of their curſed Intent was made Ten days
before, upon *Thursday* the 26th of *October*,
(under their fatal Figure of *Six*.) by a Letter to
the

the Lord Mountegle, under this propitious Number of *Eight*, viz. on the 298th day of the Year; and their *Demons* of Darknes, I mean their Barrells of Gun-powder, (being 6 times 6.) besides Billets and Barrs of Iron, were brought to light out of their Vaults of Hellish Secresie, upon the 24th of *November*, a Number made up of three *Eights*, to the Safety of the King and his Nobles, and the Security of the Religion and Lives of God's Good People.

Where we may note, That as Murther is forbidden, under this Malefick Number of *Six*, viz. in the *sixth Commandment*; so was their Bloody Contrivance, with their Infernal Faggots, found out under the same Number, to their own Destruction.

The Bridegroom of the Spouse to foil hath put
Those cruel Wolves, and close their Mouths
hath shut.

When Persecution doth begin to rise,
He doth not come, but like an Eagle flies }
In haste, to help us in Extremities.

Thus Christ our present Remedy is made;
And strait becomes our Shield, and Salve, and
Shade.

Then Earth's Corruptions we aside must lay,
When that our Saviour calls, Come, haste away;
Then he will make our Countenance to shine,
With Splendid Rays of Beauty most Divine;
And Sects and Schisms shall be put to foil,
With crafty Foxes, which our Vineyards spoil.

It hath been observed by an Author of a little Tract, of King William's Landing in England in 88. out of Daniel's Prophecy, Chap. 12. ver. 11, 12. where it is said;

"That from the time that the daily Sacrifice shall
 "be taken away, and the Abomination that maketh
 "desolate set up, there shall be one thousand two hun-
 "dred and ninety days. And blessed is he that waiteth
 "and cometh to the thousand three hundred and five
 "and thirty days.

Now note, That he observeth from hence that which is very remarkable; which is this: "That
 "from April 23. 1685. which was the late King
 "James II's. Coronation-Day, to November 5.
 "1688. which was King William's Landing-Day
 "in Britain; contains just the same Number of
 "Days spoken of by the Prophet, viz. 1290.
 "to which Number in ver. 12. the Prophet ad-
 "deth a Month and a half, or 45 Days; which
 "being added to the former, compleats the
 "Number of 1335 Days, which is the very
 "Number of Days exactly, that were betwixt
 "King James's Coronation, and our present King
 "William's Coming to St. James's in London, to
 "take Possession of the Crown of these King-
 "doms.

I suppose the Author doth nor place the fulfilling of the Prophecy of Daniel herein; but rather hereby shews his Industry in Arithmetical Calculations: Yet however these Numbers out of Daniel, run parallel with those before-mention'd; for 1290 is a Number made up of 215 Sixes; and multiply 1335 by 8, and they will produce a Number made up of Sixes also;

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So then as Popery went down upon other ac-
compts also under the same Figure of *Six*, as to the
Day, so Protestancy went up under the Number
of *Eight*, as to the Year, viz. in the Year 1688.

And, therefore let us now learn of *Solomon*
how to Sing.

THUS Christ doth comfort us, and doth us
greet

With Heavenly Favours, and with Savours
sweet.

The Churches Love doth conquer and entice,
Beyond all Ointments, Wine, or sweetest Spice.

To see her Beauty still he much desires,

Her Graces and her Vertues he admires.

She is his Spouse, his Love, his Dove, and
Dear,

Secur'd so safe, no ill can her come near.

Yet whilst a Pilgrim in this Vale of Tears,

She's sometimes lull'd asleep in Cares and Fears.

But yet she wakens when the Bridegroom
knocks,

Lest Dew should fall upon his lov'ly Locks,

And then he'll shower down his Grace amain,

And feed her with the first and latter Rain ;

Till by his Conduct, she in Pleasures store

Shall Live and Reign with him for evermore.

And thus having Collected many of the most
remarkable Examples, from amongst many others
of the same sort, which might herein have been
mention'd, to manifest chiefly,

How

How under the Number of	{	falls the	{	Works of	{

I shall here insert the promised Summary of the Chief Things which have been herein rang'd under these two Numbers *Six* and *Eight*, because the great Preservation of our Reform'd Church lies chiefly couch'd under the one, and the Confusion of its Enemies under the other; and *First*,

The Summary of Six.

Under this Number of *Six*,
 The Works of the Creation were finish'd.
 Our First Parents were Form'd,
 By the Devil seduc'd,
 Of their Innocency depriv'd,
 From Paradise expell'd, and
 To Labour and Travail commanded.
 The Windows of Heaven were open'd.
 All People, except *Eight* Persons, were Drown'd.
 The *Israelites* Labours were doubled.
Pharaoh's Chariots in the Red-Sea were over-
 whelm'd.
 God's Enemies by King *Joash* were destroy'd.
 Empires and Monarchies were Consummated.
 These Kingdoms of *Great Britain* were Con-
 quer'd.

Perfe-

80

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Persecuting Kings and Queens were Crown'd.
Our Protestant Bishops were Imprison'd and
Arraign'd.

Our Religion, Laws and Liberties endanger'd.
Conspirators in their Evil Designs apprehended.
According to their Deserts justly Punish'd, &c.

And it may probably be Conjectur'd,
That when the *last* Trumpet hath Sounded,
And the *Sixth* Seal hath been open'd, [*Rev. 6.*

12. 17.

That under *Six*, the Day of Wrath shall be Re-
veal'd,

And all things shall be Dissolv'd,
And all Nations shall be Adjug'd;
And every Man Rewarded,
According to his Deeds done in the Flesh
whether Good, or Evil.

The Summary of Eight.

Under this Number of *Eight* was
To *Adam* the whole Earth Surrendred.
The Christian Sabbath Instituted.
Eight Persons in the Ark Preserv'd.
The whole World Replenish'd.
The 119th *Psalms* Penned.
Our Blessed Saviour Exhibited,
Circumcised, and Transfigured.

Our Saviour in the Mount first Preached.
His Parables were Propounded.
Many Miracles were Perform'd.
Sick Persons were Cured.

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Our Saviour was Crucified.
 From Death he and others were Raised.
 To his Apostles he after Appeared.
 In their Sight he up to Heaven Ascended.
 His Name and Cross in it is Comprehended.
 Upon his Apostles the Holy Ghost Descended, &c.

This Island was Conquered and Named.
 Our Ancestors were herein Settled.
 Christianity was herein first Propagated.
 The greatest of all Victories was Obtained.
 Christians Persecutions were stay'd, and from
 them Remov'd.

The *Spanish* Armado was Routed.
 Conspiracies were Discover'd.
 Protestant Governours were Crowned.
 Victories against our Enemies were Obtain'd.
 Our present King *William* Landed.
 Popery and Superstition were Abdicated.
 Mass-houses were demolished.
 True Religion was Re-established.
 Our Protestant Faith Defended.
 Our Church and People were Saved.
 Our Laws and Liberties Preserved, and
 Our Hearts Rejoyced and Comforted, &c.

And thus we see that from the Beginning of the
 World to this Day, the most fearful Curses, and
 the most dreadful Judgments have ever befall'n the
 Sons of Men, under the Number of *Six*.

And that the greatest Blessings, and the richest
 Mercies have ever been dispens'd to the People of
 God,

God and in particular to our Protestant Church, under this Mysterious Number of *Eight* ; which is a clear, demonstrative Argument, and an evident, sure Testimony, that our Reform'd Church of *England*, is the only true Apostolick Church of Christ.

And that our Sovereign Lord King *William*, (that Great Blessing from above,) is the very A-nointed of the Lord, sent as an Instrument, under the same Number, to Rescue and Save us, when our Laws, Liberties, and Religion were brought even to the Brink of Destruction, and we ready to be plung'd into an Abyss of Superstition and Slavery : Therefore we need not to doubt of the Success of his Conduct, or the Prosperity of his Government ; for, *Si Deus nobiscum quis contra nos ?* especially if our Minds and Hearts were in Love and Thankfulness United, and in the Faith and Fear of God Established, then may we well be assur'd, that we shall not want our wonted Helps from Heaven, nor his Customary Protections and Blessings, upon the Royal Person of our King, and all his Protestant Loyal Subjects ; which grant, O good God, for thy Son's sake, to whom, with thy self, and Eternal Spirit, Three in One, be all Power, Praise, and Thanks given,

O thus unto his Throne let us repair,
With humble, holy, supplicating Prayer,
Ten hundred thousand Men like Cowards pray,
At *Asa's* Prayer they run and flee away.
That deep Design which did so much excell,
And manag'd was by Sage *Achitophel*,
With all his Graft and Counsel put together,

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At *David's* Prayer did quickly wast and wither.
The greatest Pride and Envy which we find,
That ever dwelt in *Hamor's* haughty mind,
With all those Mischiefs which his Soul did
think,

At *Esther's* Prayer did all consume and sink.

Through Iron Gates, Prayer made poor Pri-
soners pass,

Through Ivory Grates, and strongest Bars of
Brass.

In greatest Dangers, God Protection brings,
If we retire under his shady Wings.

When Hope did vanish, we of late did find
A Gourd was sent to save from Sun and Wind.
He's slow to Wrath, and still of Mercies great,
Repenting of the Evils he did threat.

Then let us Sacrifices to him bring,
And with Thanksgiving daily to him Sing ;
And let us pay our Vows with one Accord,
Salvation still we see is of the Lord ;

Who has secur'd us from the Fears which have
beset us, and the Snares which were laid to en-
trap us ; from groaning under the Grievs, and
from sighing under the Sorrows which our Neigh-
bouring Nations for several Years have suffer'd ;
and which is most of all, he holds open the Doors
of his Sanctuary, that we may enter in, and pay
our Vows which we have made unto him in time
of Trouble : And to that end, he hath made it the
Care of our Superiour Powers (as it is, and ever
was, of all our Pious and Good Men,) to study
the Safety and Settlement of us and our Religion
in these Dominions. And hath advanc'd and set
upon

The Blessings of Eighty Eight. 101

upon the Throne, a pious Prince, a Mirrour of Majesty, Wisdom, Courage and Conduct, and above all, (under God) a Successful Defender of our Apostolick Faith; so that we cannot look into our latest Revolutions, but we may therein behold the Blessings and Indulgences of Heaven descending upon Him and Us, under this Number of *Eight*.

For it was but in 1696. that our Ears were filled with Rumors of Wars and Invasions, and now in this instant 1698. it is, that we enjoy a Serenity of Peace, Tranquillity and Concord. And in 1686. it was that the harsh Strokes of the Hammer and Axe were heard in our Streets, in Erecting Mass-houses, to Confront the House of God; and 1688. it was, that bore equal Date with their Downfall; wherein the same Instruments were by Providence, imploy'd in laying them level with the Ground, ~~maugre~~ ^{in spite of} the Malice of an innumerable Host of implacable Enemies; and surely those that see not God's Goodness herein, are very Blind, and very Unkind, if Unthankfull. But *who is so wise and will observe these things, even they shall understand the loving kindness of the Lord*, Psalm, 107. 43.

For,

His Love is constant to his Church for ever,
Which Time, nor Place, nor Space can never sever:

For of his Word he's always True and Just;
O let us all in him repose our Trust:

For he hath said the Earth shall pass away,
And yet no Tittle of his Word decay.

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But will support and make her Soul aspire
In Heavenly Raptures, and her Mind mount
higher.

He cools all Heat; fans Gales of Peace upon her,
And Fights her Battles, gets himself the Honour;
Unites her Members all unto each other,
To suck the sug' red Breasts of her Sweet Mother :
Unto thy House, unto that end Conduct her,
Where thou with sweetest Counsels may'st In-
struct her,

That she may grow, and nearer Heaven rise,
Like to the Palm, tho' prest with Miseries.

He Courts her thus, with Invitations kind,
Come all that Labour, and you Rest shall find.
His Goodness, and his Graces, they have won
her ;

His Splendid Rays have ravish'd and o'ercome
her.

O let thy Mercies ne'er from her depart,
Who dwel'st most High, yet in the Lowest Heart.
She's still most lovely in his Princely Eyes,
And he's most Dreadfull to her Enemies ;
And therefore, now, O Lord, I'll pray again,
Protect thy Church for Ever, and *Amen.*

Now after all, I am sensible that this Discourse
will meet with a sort of People, that will not only
make a Puff at it, but make it Run the Gantlope
also ; alledging, That Contingency cannot be re-
duced unto Method, and that the Paths of Provi-
dence are past finding out.

But notwithstanding, Providence, that beholds
the whole Universe, is yet pleas'd that one part
thereof shall enjoy a larger Portion of its Blessings
than

than another, for which, none can deny, but that *England* hath great Cause to be Thankful.

And where Providence loves a Nation, therein it makes manifest its Wondrous Works, in the Preservation and Propagation of true Religion and Vertue; all Ages can afford us Instances sufficient to prove the Truth hereof.

And altho' Providence hath Protected our Church under all Numbers and Circumstances, which have hap'n'd amongst the Changes and Chances of this Mortal Life, yet more commonly (as it hath been made appear,) under the Number of *Eight*; for *Solomon* tells us, that Events do not happen at Random. *Prov. 16. 33.*

Then *Eight's* a Number which the Lord hath chose,

Under the which, his Blessings to Dispose
Upon his Church; which he'll Protect for aye,
Lest Wolves and Foxes on his Lambs should
Prey;

Then let them Silent be, till they discover
Such Signatures of Love, under some other
Number shew'd, in this Reformed Isle,
And in the Int'rim, I'll confine my Style.

Leaving the other Digits to the Consideration of a better Pen-man, hoping, that he'll shew the Numerical Scope and Use of them in Divinity, much beyond the Performances herein express'd; for certainly they are of such necessary and frequent Use in Scripture, that the best inspections are requisite to the Fathoming of their Mysteries, and yet

in the Conclusion, the most diligent Scrutiny (if I mistake not,) will be found Deficient; for they were not only Ordain'd for the Merchant's Foreign Bartering, or for the Chapman's Domestic Bargaining, or for the Farmer's Numbering his Flock, or for the Miser's reckoning up his Money, &c. nor yet only to give Wings to the Mathematical Operations of the rest of the Liberal Arts and Cœlestial Sciences, that they might be mounted thereby, above the Globular Mass of Earth, to soar aloft amongst the spacious Galleries of the Heavens, to measure the Magnitudes and unconceivable Circulations of the Orbs and Spheres above; no, no, but yet also, for far greater Ends, and for more Divine Purposes and Proceedings of the most High, as from his Holy Word it doth most manifestly appear.

And now to Conclude with this short Discourse, shewing in more general Terms, how the Lord, (who is our Rock and Fortrefs,) has open'd the Fountain of his inexhaustible Bounty and Goodness to his People, the Professors and Practisers of the Reform'd Religion of the Church of *England*; which has been, (says mine Author,) so Seal'd with the Blood of Martyrs, so Water'd with the painful Industry of many Thousands of Learned, Pious Prelates, and other Divines, and so Asserted by the Pens, as well as by the Power of some Illustrious Princes, and above all, by the special Favour and Providence of Heaven; that its Establishment seems to be more Firm and Durable than any other Church's whatever. And therefore the Church of *Rome*, that countenanceth and alloweth of any Base and Abominable

nable Means to Subvert this our glorious Reformation, has in all Ages used its utmost Endeavors to lift up its bruised head to disturb our Tranquility, and make us submit to that Yoke, which our Noble Ancestors had, with so much Zeal and generous Disdain, shaken off.

When King *Henry VIII.* had denied, and by Law taken away the Pope's usurp'd Supremacy, Pope *Paul* the Third excommunicates, curses, and damns him, and all his good Subjects, Adherents and Favourers; and upon his gradual altering and purging of Religion, then were dangerous Insurrections and Designs against him and Religion, in many parts of the Kingdom, began and encouraged upon this unchristian Principle, *That the Pope may depose Kings, absolve their Subjects from their Oaths of Allegiance, and give away their Kingdoms to whom he pleaseth.* But God was pleased to preserve that early Defender of the Faith, and our Fore-fathers were delivered from Barbarism and Idolatry, Tyranny and Superstition.

God's Protection in the days of King Henry the Eighth.

The Reign of that blessed Prince, King *Edward VI.* was short, (whether shortened by Popish Arts is deservedly K. *Edw. VI.* question'd) and he himself a *Minor*: Yet during this short time there were Rebellions and Commotions in several Countries, own'd to be on behalf of Popery, and fomented and abetted by Popish Priests, who are always meddling, and some way or other engag'd in publick Bustles and Disturbances; but, according to the Prayer, of that good young King, the Hour before his Death,

Death, the Lord God saved his Chosen People of *England*, defended this Realm from Papacy, and maintained his true Religion.

The *Interregnum*, between the Death of King *Edward*, and the Proclaiming of Queen *Mary* at *London*, informs us, how the Lady *Jane Gray* (a Princess of great Piety and Learning) was first at the end of her ten Days Reign,

divested of her Royal Robes, and a while afterwards of her Life: How she bore it with an Heroick Mind and Seraphick Faith, and how the Judge that at her Araignment gave the Sentence against her, shortly after her beheading fell mad; and in his Raving continually cried to have the Lady *Jane* taken away from him.

* *Q. Mary.* * And though in six Years and five Months wherein she sway'd this Imperial Sceptre, Queen *Mary* put to death five Bishops, one and twenty other Divines, and two hundred seventy seven of all sorts of Men and Women, stedfastly professing the truly Antient and Apostolick Faith; Yet out of the prolifick Blood of those Martyrs (equally Glorious with most of those that suffered under the Heathen Emperors) there quickly sprang up an admirable Generation of *Laymen* as well as *Ecclesiasticks*, so replenished with the Truth of Divine Doctrine, illustrated with exquisite Learning, and adorn'd with Integrity and Innocency of Life, that they confounded and silenc'd their Adversaries, promoted the Glory of God and his Church, and most successfully set forward the Salvation of Men.

As for Queen *Elizabeth's* Days, we were so often eminently delivered and maintained by God, that 'tis impossible to find out any other Church that has been so wonderfully preserved, since that time wherein he shew'd his Miracles in protecting the People of *Israel*. For to give a few Instances; (altho' some thereof are already hinted at) 'twas the Divine Goodness, that, in the *fourth* Year of her Reign, laid open the Design of Cardinal *Poole* and his Brethren (descended from *George* Duke of *Clarence*, Brother to *Edward* the *Fourth*) of flying into *France*, and of coming from thence with an Army into *Wales*, to declare the *Scottish* Queen, to be the Queen of *England*, and *Arthur Poole*, Duke of *Clarence*. 'Twas the same Goodness that turn'd to a Blessing the Excommunication and Curse which Pope *Pius Quintus* sent *A. D.* 1569. against her, and broke in pieces the Rebellion that was thereupon so strangely and secretly managed by the Earls of *Westmoreland* and *Northumberland*. And 'twas the very same Goodness that annull'd the Attempts and bloody Practices of *Menidoe*, *Stuckley*, and *Sanders*, that had got from *Rome* a consecrated Banner to inflame and animate the Rebellious Papists in *Ireland* and *England*. The Institution of the Colleges of Seminary Priests (begun by Cardinal *William Alan*, 1568.) to be the Incendiaries of *England*, quite different from the Foundation of those that are for good Learning and Religion, by God's Providence turn'd also to our Advantage; for it alarm'd and awaken'd our Governours, and caus'd them to provide most necessary Laws against those Seminary

nary Priests and Jesuits *Anno. Dom.* 1580. The many Seditious Books that came out against her Majesty, particularly that which exhorted her Maids and Ladies of Honour to deal with her as *Judeth* dealt with *Holofernes*, thro' an opposition from Heaven, had not that ill Influence on her Subjects, which their Authors and Abettors hoped for, tho' some few were ensnared and ruin'd by them. The continued *Series* of most horrid Treasons (of which there was almost every Year one) against this most excellent Princess, caused a vast Number throughout all the Kingdom to bind themselves, by an *Association*, to stand or fall with her and the Reformed Religion. And the Signal Deliverance in 1588. from the *Spanish Fleet* (that was the best equipp'd of any that ever appeared on the Ocean, and had therefore obtained the arrogant title of *Invinceable*) was so remarkable, that not only we the Reform'd, but all *Roman* Catholicks themselves, did therein see a most particular Providence; and *Don Pedro Waldez* (speaking scornfully of our Religion) said, He now perceived *Christ* was a *Lutheran*. And we cannot but conclude, that this Mirrour of Princesses, having out liv'd *Philip* of *Spain* her bitter Adversary, four *French Kings*, and Eight *Popes*, and defended the Reformed at home, and succour'd them abroad, after an *Illustrious* Reign of Forty four Years, dyed happy, and only exchange'd her troubled Diadem for one that is sure and unmolestable.

Before the Accession of King *James I.* to the *English Crown*, 'tis *K. James I.* observable, that the Papists, having by various Instruments, founded his Inclinations, and finding his Resolution firm, to maintain the Reformed Religion; not regarding his undoubted Right, consulted and used all Arts to Exclude him from the Succession, and Set up one that should Swear and undertake the throwing down of the Reformation. And soon after his Arrival at *London*, *Watson* and *Clark*, two Secular *Italianated* Priests, wheadled in several of the Nobility, and Gentry, particularly, the Lords *Cobham*, and *Gray*, Sir *Walter Rawley*, Sir *Griffin Markham*, and many others, into a dangerous Conspiracy, to have Surpriz'd the King's Person, and his Son Prince *Henry*, and to keep them Prisoners in the Tower, or at *Dover-Castle*, till they had obtained a Toleration, and some other Projects destructive to Religion. But as God's Mercy in preserving him from it, so their inveterate Malice was apparent in that horrid, never to be forgotten Popish Powder-plot, which exceeded all other Plots whatsoever; and all that teeming Hell and *Rome* had yet ever Bred or Conceived. But tho' that, and their other Deligns against this first Monarch of *Great Britain* were unexpectedly, and happily Frustrated and Defeated; yet like *Moles*, still bu-
lie under-ground, they desisted not from Advan-
cing the Superstitious Undermining the Reforma-
tion; and silently preparing Matter for those dis-
mal Confusions and Calamities, which hap'ned to
his most Excellent tho' Unfortunate Successor.

For

For 'tis most certain, that long before the fatal Disturbances, and great Rebellion broke out amongst us, the *Romanist's* Conspiracies were now industriously Prosecuted in the Reign of King *Charles* the I. as they had been in his Father's, as appears by the large and particular Discovery made by *Andreas ab Habernfeld*; that they were still active and busie to hatch mischevous Intrigues, embroil Affairs, and subvert the Government of these Nations, in Church and State; that they fomented Misunderstandings between the King and his Parliament, promoted and exasperated Factions, and, to the great Prejudice of the Royal Party, cunningly pleaded for Arbitrary Government, a Standing Army, and Illegal Impositions; that the unhappy Stirs in *Scotland*, the Seditious Murmurs in *England*, and the Barbarous Butcheries in *Ireland*, were begun and continued by them, in several Forms, Shapes and Disguises; that the very Parricide, and Execrable Murther acted on the King's Sacred Person, was allowed by *Lessius*, and other Jesuits; that most of the Arrows which the Dissenters shot at him, were drawn out of the Pope's Quiver; and that when the Presbyterians had brought him to the Block, the Papists lent the Independents an Axe to Cut off his Head. And *Dr. Du Moulin* speaks of the *Roman* Priest, who, when he saw the Fatal Stroke given, flourished with his Sword, and said, *Now the greatest Enemy that we have in the World, is gone.* But tho' God suffer'd this most Learned and Pious King to fall by the Hands of *Be- tial*, he was pleased still to preserve (tho' in much Obscurity

Obscurity and Affliction) the Church, for which, he so Gloriously Died a Martyr; and we had even then such wonderfull Appearance of a Divine Hand, Owning, Rescuing, and Protecting our Religion, that Experience seals the Infallibility of the Proverb, *In the Mount will the Lord be seen;* * and during the Tyranny of *Oliver*, and those ghastrull Days of Anarchy, when the Church and State had very doleful Concussions; 'tis to be remark'd, that the Liturgy had never a greater Veneration from Sober Men, than when the Directory, (the Assemblies Mass-Book,) was put up against it.

* *The Usurpation of Oliver the Traytor.*

When God had most Miraculously Re-settled his Anointed Servant King *Charles* the II. and after a difficult Exile of K. *Charles* II. Twelve Years, placed him on the Throne of his Royal Predecessors, Re-establish'd the Church upon its righfull Basis and Foundation, and reduced all things into that Antient Frame and Constitution, which had from many Generations derived Happiness and Glory to the People of *England*; they, whose Doctrines recommend Trayterous and Bloody Practises as Duty and Merit, envying at our Happiness and Glory, Plotted to Unhinge all again, and lay our Honour in the Dust; and that Damnable Conspiracy, Discover'd by Dr. *Oats*, and others, convinced, that the Papists were still Acting the same old Tragedy, (tho' they often shifted the Scenes, and chang'd the Actors, according to the different Posture of Affairs) to Murther that most Gracious King also, Destroy the Purest and most Catholick Church.

Church in the World, and Root out the Protestant Religion from the face of the Earth. But that Omnipotence, which had hitherto saved this his own Church, did now again most Graciously interpose, rescue it, and its Defender from the Snares that were set for it, and suffer'd not the Ruin of the Reformation to bear Date under, or expire with one of the best of Princes.

And when, under our late unhappy, misguided Sovereign, King *James* the II. *K. James II.* those our restless and implacable Adversaries had the Countenance of Authority on their side, and a Powerful Standing Army to back them; so that we, as well as they, did think, that their Work was as good as done; that our Free-born Persons should be enslaved, our Antient Government overthrown, and the Reformation wholly extirpated; Behold,

Our most Merciful God aggrandiz'd his Mercy, and magnified his Goodness, in *K. William III.* raising up, beyond our Hopes or Thoughts, another *Cyrus*, our present most Glorious Monarch, King *William* the III. to Recover and Restore this Despairing Nation to its Property, Liberty, Religion and Peace, and in Protecting his Royal Person in many Eminent and most Apparent Dangers, which often he hath thereby exposed himself unto. And 'tis not to be look'd on as Strange or Incredible, if his, and our Enemies do still prosecute their Ill Designs against him and the Government, since it is as natural for them to inure themselves to Bloody and Detestable Machinations, as 'tis for *Foxes* to be Crafty, and *Tygers* to be Cruel.

Thus

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Thus have we seen the Malice of the *Romish* Priests and Emissaries, continually Conspiring and Endeavouring by all kind of Arts, ever since the Reformation, to subvert the Church and Government of *England*; so that we may reckon the Reigns of our Kings, by a Succession of Popish Treasons. And thus have we seen the Goodness of God to us and our Fathers, in Protecting our Church and Land from the Malicious and Unwearied Attempts of them, that have all along from Generation to Generation, from one King's Reign to another, been so busie to overturn us.

Now what have our Adversaries, or rather, what have we our selves to say to these things, but as the Pope has been on theirs, the Almighty God has been firm on our side? What reason have they to reflect on themselves, and more narrowly to examine their Principles and Practices, that have been so frequently Opposed and Condemned by Heaven? How are we obliged to trust in God, to Love and Fear, and to Bless and Adore him, that with such Miracles of Power and Mercy, has yet to this day Defended and Maintained our Holy Reformed Religion? And what cause has His Sacred Majesty, both Houses of Parliament, and all the Inhabitants of these Nations, to Support and Encourage, and most stedfastly Adhere to this our so wonderful Preserved Church, even the Established Church of *England*? whose Episcopal Government appears, by most Authentick Records, to be derived from the Apostles, or at least Apostolical Men, whose Articles of Religion are not only contained in Scripture, but de-

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livered down to us by the concurrent Sense of the Orthodox Antients these Sixteen hundred Years, and all whose Homilies, Rules and Orders most admirably fitted to promote Peace and Holyness, Charity and Obedience; for this Church truly Teaching the Old Primitive Christian Loyalty, to Obey for Conscience sake, which is one of the surest Props of the Throne. And if our King had no other Subjects within his Dominions, but Men of Church of *England* Principles, he would certainly, have the easiest and happiest Government in the World.

And *Lastly*, Having thus further added these brief Inquiries, after things incident to this our Subject, throughout the Royal Successions all along since the Reformation; (the which cannot, but for Truth be confess'd, even by a Papistical Conscience, unless it be Speechless;) and thereby beholding our Protestant Church, from Age to Age, to be still surrounded with Heavenly Benedictions, and most Miraculous Protections, which most illustriously shine like so many Stars fix'd in the Firmament of Antiquity; whilst the perfidious Treacheries, and Anti-Christian Cruelties of the *Roman* Church appear like so many Moles, Scarrs, or Carbuncles, in the face of all Authentick History; brings me to conclude, from the Instances and Allegations already laid down, That as our Earthly Monarchs have often observed some one Day, or rather the Number of some one Day of the Week, Month or Year, to be most Successful to them, in their most important Affairs; so Providence

has

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has appointed *Eight* to be a Beneficient Number to our Reformed Church; for all those most Heavenly Benignities, and Choicest of Mercies before-mention'd, with many other herein omitted, have ever been some way or other most usually bestow'd upon her, under this Number of *Eight*.

K 2

THE

THE
POST-SCRIPT.

IF Antient Stories we to mind do call,
Of Moral Nature, or of Mystical,
We still shall find this Number for to be
Averse to Idols, and to Popery.
For most Occurrences which therein hap,
Prove Fatal to the Pope's three-corner'd Cap:
Whilst, on the other hand, we often see,
All things therein auspiciously agree,
Upon the Wellfare, Safety, and Success
Of our Reformed Church, which God doth Bless;
And ever will, (I hope,) the same Defend
From all Conspiring Foes unto

THE END.

MEDITA

MEDITATIONS

UPON

Various Occasions,

AND

T. SEVERAL SUBJECTS.

By THOMAS LYSTER.

PSAL. LXXVII. 11, 12.

less; *I will remember the Works of the Lord, surely
I will remember thy Wonders of old.
I will meditate also of all thy Works, and talk
of all thy Doings.*

PSAL. CIV. 34.

*My Meditation of him shall be sweet : I will be
glad in the Lord.*

L O N D O N,

A. Printed for George Huddleston, at the Black-
a-moor's Head, near Exeter-Exchange, in
the Strand, MDCXCVIII.

MEDITATIONS

1602

Various Occasions

AND

EVERY DAY

BY THOMAS LUTHER

IN TWO VOLUMES

THE FIRST VOLUME
CONTAINING
MEDITATIONS
FOR EVERY DAY
OF THE YEAR

THE SECOND VOLUME
CONTAINING
MEDITATIONS
FOR EVERY DAY
OF THE YEAR

1602

Printed by
J. B. Smith
in the City of London

The SPIRITUAL CUT;

A MEDITATION upon the Words of
our Saviour in the Mount,

MATTH. V. 30.

If thy right-hand offend thee cut it off, &c.

WHen the Works of my Calling call for the Exercise of my hands in manual Operations, wherein I discover the Dexterity and Nimbleness of the one, and the benumn'd Uneasiness of the other; and consider how that hand in obedience to my desire, is most servicable, active, and marvelously expert, which was at first put upon Practice, and afterwards continued in Employment: Whilst the other (as an unprofitable Servant) is customarily become helpless in its necessity, feeble in its Ability, frozen in its Activity, deceitfull in its Appearance, slothfull in its Performances; and is almost rendred a remediless Member of Stupidity and Indocibility; for as it is said, That *no man can serve two Masters*, but the one shall be unto him the *more lovely*; so no Master can imploy these two Servants, but the one shall be unto him the *less usefull*. Which may remind me of my first Entrance upon this Stage of Mortality, to act the part of a Pilgrim upon Earth, where two Ways are only offered to walk in, *viz.* on the one hand

the narrow Way of a Saint, leading to Life Everlasting; and on the other hand, the Broad Way of a Sinner, leading to Death and Destruction: The first is beset with Thickets of Tribulation, and Briars of Affliction, intermixt with the Scorns of the Carnall, and the Scourgings of the Innocent; yet always accompanied with the Peace of the Conscience, the Conduct of the Spirit, and the Joy of the Holy Ghost: The other is bestrewed with Gilded Shews, and Golden Delights, with the Treasures of the Earth, and the Pleasures of the Flesh, but it's accompanied with the Gripes of the Conscience, the Cares of the World, and the Unquietness of the Mind; and these two are so contrary, that the longer I travel, and the more I delight my self in the one, the less is my Acquaintance, and the greater is my Ignorance in the other: For whilst a Man becomes dexterous and expert in the Road of Carnality, he shall become a Novice and a Duncce in the Path-way of Divinity; *No man can serve God and mammon.* Which excites me to remember my Creatour in the days of my youth, and to be carefull of my Children in the Youth of their days; for if I train up a Child in the way he should go, when he is old he will not depart from it.

The Angel call'd to *Abraham* out of Heaven, to save the Life of his Son, when he was setting the Knife to his Throat; and God calls upon all Men in his Word, to cut the throat of their Sins, with the Sword of the Spirit; and not to suffer their Sins to cut the throats of their Sons, by leading them in the Broad Way of an impious Conversation; and if the Servant of the high Priest had

had been smote with no other Weapon, our Saviour had not spoke to St. Peter to put up his Sword.

Therefore if my *Right Hand* offend me I will take this Weapon, (and with Divine Assistance) cut it off, and cast it from me, for it is profitable for me that one of my members should perish, and not that my whole Body should be cast into Hell-fire.

The Worst Spectacle.

WHen we Survey the Works of the Creation,
We find them standing all within their Station.

The Earth, Sun, Moon, and Seas, and every Creature,

Obeying still the Dictates of Dame Nature,

According unto what Command is given,

By him that Sits upon the Throne of Heaven;

But Man alone's seduced by the Devil,

And always prone and subject unto Evil.

Who, to fulfill his Lusts a little season,

Obstructs the Grounds and Principles of Reason,

Neglecting and rejecting the Command,

Which is prescribed, by the highest Hand:

That, Man (the Master-piece of all the the rest,)

Should thus become more brutish than a Beast,

And chang'd, in Sins most ugly shape to be,

Is the worst sight a pious Man can see.

An Acrostick upon the Holy Bible.

T HE Tree's therein, whereon all Truth is
growing,
H ealth, Wealth, and Wisdom, also thence are
flowing.

O ur Shield and Safety's there, and sure Defence.

M ost joyful Tydings also come from thence ;

A Touchstone's there, by which our Steps are
try'd,

S alvation's Lamp is there to be our Guide.

L ost Pilgrims have a Harbour there of Rest,

T ea Comfort's there, for all with Grief oppress'd.

S uch Fruit is there, for them in Faith that crave it,

T hat no thing's wanting, but they there may
have it.

E nrich us, Lord, with this, whose Heavenly
Store,

R emains when Earthly things shall be no more,

Another,

*Another, which may be wrot upon a blank Leaf
at the end of the Bible.*

T HE hungry Soul may here be always fed,
H ere's Living Water, or here's dayly Bread,
O r Life, or Strength, or the right Way to Blis;
M y Heart's Delight also here placed is.
A Glafs also is here whereby I find,
S uch things as please, or do diseafe my mind.

L ove, Joy and Peace, and all things to content me,
T ou here may see, from Heaven I have sent me;
S o lock them in my Heart with *David's* Key,
T hat they from thence Lord, ne'er be stol'n away:
E ternal Praise and Thanks then shall there be
R eturn'd to God, who gives such Gifts to me.

Another.

Another.

T His is the Book, which Truth from Errour
tryes,
H ere is the Salve, which cures weak-lighted Eyes,
O h, here is Wisdom, which doth still endure,
M ed'cines are also here, the Soul to Cure;
A s Faith, Hope, Love, Joy, Peace and Light
Divine,
S eek these herein, and then they all are thine.
L ittle gets he, who gains the *Indian* Shore,
T early obtains huge heaps of Golden Oar;
S oareth aloft, surroundeth Sea and Land,
T ill Monarchs do submit to his Command,
E xcept he makes God's Gracious Word his
Guide,
R ebuke and Shame at last shall him betide.

The Ten Commandments in five Disticks.

EXODUS, Chap. XX.

I.

NO Gods but One I thee allow.

II.

Unto no Image shalt thou bow.

III.

My Name in Vain thou shalt not use.

IV.

Nor shalt my Sabbath-Day abuse.

V.

Honour thy Parents, as 'tis fit.

VI.

And Murder thou shalt not commit.

VII.

From Whoredom keep thy Conscience free.

VIII.

And steal not, though in Want thou be.

IX.

Nor bear no Witness that's untrue.

X.

Nor Covet more than what's thy due.

Write these thy Laws, Lord, in my Heart,
So, that from thence they ne'er depart.

An

An Acrostick, on Gen. 39. 9. .

How can I up my Virgin Fortrefs render?
Then must Christ's Harbour be a Harlot's,
 Member.

Can Zimri's Charms prevail? then with my Mate
I shall deserve a wanton *Cosbi's* Fate.

Do not attempt to stain thy spotless Life,

This Sin was punish'd in the *Levite's* Wife.

Great God, thy Laws are Just, and I'll Obey;

Wickedness thou wilt with Vengeance soon repay,

And still to those, that in such flames are found,

Sin With its Javelin, gives a woful Wound.

Against me is the Flesh, the World and Devil,

God yet defends his Faithful from all Evil.

• *A Poem upon the Charitable, &c.*

IF we Encomionize the Lives of Men,
 It'h' Calendar of Time, with Golden Pen,
 It's due to those, which do relieve the Poor,
 Like the wise Virgins, to have Oyl in store,
 To trim their Lamps, to make a Light Divine,
 To meet their Bridegroom, and with him to shine.
 First here in Grace, in Glory then above;
 The Way thereto, is Charity and Love;
 Then let us learn of them whose Works are best,
 And trace their Footsteps to Eternal Rest.
 But *Mammon* doth so dim the Rich Mens Eyes,
 That Sight and Light they want to win this Prize;
 That's offered, so they at last are found,
 Like Moles in secret, digging in the ground,
 For worldly Pelf, (which oft is lent to try them,)
 And if in Napkins, it lies rusting by them,
 Till of their Sins, they have fill'd up the Measure,
 As unjust Stewards of their Master's Treasure,
 Then comes their Lord, and shuts them out of
 Door,
 And makes them know that he'll ne'er trust them
 more.

Meditations upon several Occasions.

I.

ALL Creatures suffer to suffice our need,
 And yet it doth in us no Pity breed,
 But when we suffer, we repine and cry,
 And think it much (God knows) for him to dy;
 Yet unto us, their Lives are quite estrang'd,
 But ours to him, but metamorphos'd, chang'd.

H.

Death first of all, old *Adam* did not finite,
 Nor *Cain*, the first that was an Hypocrite;
 But Righteous *Abel*, Innocent and Good,
 First meets with Death, and dyes the Earth with
 Blood.

So the first Soul that from the Earth was driven,
 Was the first Soul that first flew up to Heaven;
 Death argues no Displeasure, nor is worst,
 Since he whom God loves best, oft dieth first.
 A ling'ring Life, God to the Murtherer giving,
 Shews a curst Life and Punishment with Living.

III.

As nothing on the Earth that doth appear,
 So soon to dry and wast as doth a Tear,
 So nothing should be sooner out of Season,
 Than worldly Sorrow in the Eye of Reason.

It's neither weak, unseemly, nor untruth,
 For Men for to lament their Sins of Youth,
 These Tears are prevalent in spight of Fate,
 They ne'er are shed too soon, nor wept too late;
 For true Repentant Sorrow ne'er doth die,
 But with us lives to all Eternity.

IV.

I scarce have seen in all my Times extent
 A famous Man, whose Son prov'd excellent:
 Ill Birds to have ill Eggs, that is not rare,
 Sons of their Father's Faults Possessors are;
 Vertue's not Lineal, nor much propagated.
 Vice often is and makes the Off-spring hated.
 A good Son is God's Son, if Pure, Divine,
 If Evil, nothing but his Sin is thine;
 Great cause have Fathers then to take a Care,
 Left to their Sons they ill Examples are.

V.

A Man that's Eminent is hard to find,
 In sundry Trades, or Faculties of Mind;
 For if his Memory be ripe and full,
 Then oft his Fancy is but weak and dull.
 But if his Fancy quick, it oft doth follow,
 That he in Judgment proves to be but shallow.
 If Judgment deep, and Voice at no command,
 He may excel in Actions of the Hand;
 And if it chance, one Man be qualify'd
 With divers Arts, and doth in them confide;
 Cross Storms shall so assault him in his Fate,
 That he shall seldom thrive in his Estate.
 But with Diviner Gifts it's never so,
 They are so link'd, they cannot single go;

For who in one is excellent, he shall
 Have Eminence in more, or else in all.
 He that in God a firm Foundation places,
 Shall be attended with a Troop of Graces.

VI.

The rich Man seldom from his Centre moves,
 His pond'rous Gold so weighty with him proves;
 He lugs and tugs below, in Paths uneven,
 For with his load he'll scarce ascend to Heaven;
 Sure it must be a Soul with nimble sleights,
 That mounts aloft with all its Earthly Weights:
 Yet covetous Desires more downwards pull,
 Than greatest Treasures flowing to the full.
 Our own Affection giveth clogs or wings
 To move us from, or to all Heavenly things.
 Lighten thy Load, if sore thou find it press,
 Either by having, or by loving less.

VII.

Our Saviour walk'd to see how all things stood;
 And went about amongst us doing good;
 But for our rich Men, they'll scarce cast their Eyes
 To see what in the poor Man's Cupboard lies.
 The superfluity which from them falls,
 Must feed their Dogs, and cloath their naked
 Walls.
 Instead of giving what the poor Man lacks,
 They hang their Burdens now on poor Men's backs.
 And when they sink, to make things look more
 squarish,
 They'll give them Orders to be kept o'th' Pa-
 rish;

Designing thus their Cruelty to smother,
They often cast the poor upon each other,
Compelling them upon those Men to live,
That fitter are for to receive than give;
But if they're Honour'd here, and much Re-
garded,
They seldom heed how *Dives* was rewarded.
Thus out of use grows Piety and Compassion,
And pity 'tis that Pity's out of Fashion.

VIII.

If we to Meat as unto Med'cines come,
We a good Christian Temper then have won;
And shall in joy of Heart the Creatures use,
And shall not them, nor yet our selves abuse:
Those that to Med'cines, as to Meats do fly,
Shall miserably live, or quickly die:
To come to Meat with Glutt'ny not inspir'd,
Is still (approv'd of God) by Saints desir'd.
But Sacrificing to a gluttonous Will,
Is base Idolatry, and brutish Ill.

IX.

These things are precious, purer far than Gold;
Worthy of Honour, lovely to behold:
A Saint that's young, and still subduing Youth;
A Martyr old, that's suffering for the Truth;
A Souldier that's Religious, and Loyal Hearted;
A Courtier's Conscience, not from Truth de-
parted;
A Great Man courteous, affable and sweet;
A Scholar ever humble, lowly, meek;
A Child his Father's Counsels never scorning;
A Maid with silence, all her parts adorning;

A Husband holy, loving, constant, kind ;
 A Wife possesst with a contented Mind ;
 A Neighbour us'd to do, nor say none ill ;
 A Servant just, and true, and trusty still ;
 A Companion without Vanity and Lies ;
 A Friend that's faithful in Adversities ;
 A cheerful Sick-Man under pained sense,
 A Soul departing hence with confidence.

X.

Some Errours are, which in our Lives do pass,
 For which I never heard God angry was.
 The praising of ones Wife, for Beauty bright,
 Altho' deformed in another's sight ;
 Meanly our own good parts for to esteem,
 But more of others which do viler seem.
 Such thing as these are Errours which do stand,
 Still on a rank upon the better hand.
 Herein alone rests and abides our Blot,
 We fail and erre in these, if we erre not.

XI.

Deformed Children, *Aaron's* Order take,
 Uncleanly Houses, we our Temples make.
 The idlest time we keep for Heavenly Motions,
 The rottenest of Age for our Devotions.
 We would have God to give us of the best,
 And we repine if touched in the least.
 Yet him we sleight off still with slender shifts,
 From whom proceeds all good and perfect Gifts.
 This Folly in us, Nature doth detest,
 The Author of all Good, should have the best ;
 To give the best of things, we should rejoyce,
 This Glorious Giver still should have his Choice.

XII. He

XII.

He that in lawful things doth use Excess,
 Shall soon repent, much more in Wickedness.
 I never knew a Christian wanting Pleasure,
 Or murmur'd for the want of Earthly Treasure.
 He loose doth live from Sublunary things,
 For Truth hath taught him, that they all have
 wings.

Then love not Trash (Truth ne'er in Pleasure
 swims,)

He loves it best, who ends when he begins.

K

3

Upon

Upon this deceitful, tempting World.

THis World's a flow'ry Bank
 That's Rop'd in rich Array,
 Where Vertue's somewhat scant,
 But all things else are gay;
 It tells us still we need not fear,
 May's merry Month lasts all the Year.

Hence gilded Fruit doth fall,
 Alluring unto Sin,
 Which makes our Senses all
 In Pleasure for to swim;
 And finding all things thus excell,
 We still therein do think to dwell.

Thus the Inchanting Charms
 Of Earth's deluding Lies,
 Still lulls us in the Arms
 Of self Securities;
 Not thinking Times devouring Rust,
 Will cloath our Carcasses with Dust.

Regarding not the Truth
 Of our Creator's Will,
 Nor minding in our Youth,
 His Statutes to fulfill;
 Till Death with his all-killing knife
 Doth come and cut our Thread of Life.

But in this vale of Tears
The Lord of Life hath given
Most of us many Years,
To learn this way to Heaven.
But Infancy doth with us last
Till that a share of them are past.

And then we are inclin'd
With Youth to act our part,
And Play doth win the Mind,
And steal away the Heart;
Until that many of the same
Are idly spent in Youthful Game.

Then Worldly Cares are set
Within our Thoughts so deep,
That oft we do forget,
To Eat, and Drink, and Sleep.
Thus Childhood, Cares, and Youthful Play,
Most of our Time doth wast away.

This Pilgrimage of Strife
Deprives us then of Pleasure,
Which so had crown'd our Life
With Fancy's chiefest Treasure;
And Pain, and Troubles, Grief and Sorrow,
Our sager Years do always borrow.

We little think how fast
Our Days fly o'er our Head,
And one must be the last
When all the rest are fled.
And yet we Sleep, and Sport, and Play,
As if this Life would last for Aye.

Alas! o'er-furious flashes
 Of Hells tormenting Fire,
 We hang fit for the Lashes
 Of Sins deserved hire;
 New Courses then let's all begin,
 Untrammel us, therefore of Sin.

O! Lord, that still we may
 Confess our Faults to thee,
 And let each of us pray,
 Thy Will be done by me.
 And for our Wants, Supplies let's crave,
 And render Thanks for what we have.

And with them bear no part,
 Whose Tongues do fawn and flatter,
 But silently in Heart
 Endite some Godly Matter;
 Then shall we see what Peace hath he,
 Whose Mind's inclin'd to trust in thee.

Or when we view our Wrongs,
 By Bribery and Losses,
 Or by pernicious Tongues,
 Or other grievous Crosses;
 Then Peace our Portion still shall be,
 Whilst that our Minds are staid on thee.

Assist us, Lord, therefore,
 That we thy Laws fulfill,
 Henceforth for evermore,
 According to thy Will;
 Then we from Cares and Strife shall rest,
 And be with thee for ever Blest,

Upon the Deceitfulness of Dissemblers.

OUR Maker made the Man first free from Vice,
 And plac'd him in a pleasant Paradise,
 And freely gave him Freedom at his Will,
 To choose the Good, and to refuse the Ill;
 And of his flesh, made him a Fellow dear,
 And gave them rule o'er all things that were
 there;
 All which for good God highly did commend,
 But as to Man (lest that he should offend)
 He silent was, till that the truth was try'd,
 Whether or no, therein he would abide:
 This happy Husband then and hopefull Wife,
 Both bore the Image of the Lord of Life,
 And had the World at will, in each degree,
 Excepting only one forbidden Tree;
 But O! the subtil Serpent soon deceiv'd them,
 With one sweet Morrell, he of all bereav'd them;
 No sooner were they seduc'd to Sin,
 But then Deceit did in the World begin.
 And now my Pen is made the Muses Page,
 To view the Cheats of this deceitfull Age.
 And first I view'd a Man of active Wit,
 Whose Youth for Exercise was apt and fit;
 Who was adorned with such Princely Parts,
 As shew'd him exquisite in Arms and Arts.
 And Nature's cheifest Skill did so compleat him,
 That 'mongst the best of Men I thought to feat
 him;

And

And tho' in all things he did much excell me,
 Yet often times he thus would stoop to tell me,
 Sir, If the Heavens shall but say Amen,
 I'll serve you with my tongue, heart, hand and Pen.

Then on the Stage appear'd a gorgeous Wo-
 man,
 Who for Repute (was thought) the like had no
 Man,
 For as She past, in sweet Addresses to her,
 The Rose and Lily wish'd for Eyes to view her,
 Who did excell th' Orphan Daughters much,
 In giving Lute or Virginals a touch;
 With fingers small, as white as any Swan,
 And with a heart much like a Pelican,
 Her Parts appear'd so pure in each degree,
 That none more Vertuous was, I thought than she,
 Whose Excellencies did so greatly grace her,
 That I amongst the Saints did think to place her:
 She had enclos'd within her curious Lip,
 A Complemental Tongue, unto the tip
 To tell me still, her Love was always found,
 Like to a Ring, which endlessly runs round,
 With Sir, your humble Servant sure I'll be,
 To Serve you at Command in each degree;
 This Company on Earth did so content me
 That I from Heaven thought two Saints were sent
 me.

Next on the Stage a Person did appear,
 In former Times, call'd honest Cavalier,
 Who wore as Gallants do, (to make him prouder,)
 A curious curl'd, long Periwig and Powder;

Whose

Whose Fortune furnish'd him with such a Suite,
 As was in all respects according to't.
 And when the Mode bid Vests once adieu,
 He had an Art, whereby to make them new.
 He was approv'd, and well-belov'd abroad,
 And almost all delighted in his Road;
 For he could not indure at home to lie,
 As doth the Hog, still snorting in the Stye,
 But was maintain'd by *Bacchus*, wondrous merry
 With Wine and Beer, and Cider, and with Perry;

To sober Thoughts he is not much inclin'd,
 Because They do Contract his airy Mind;
 But tho' he doth not much regard the Word,
 Yet for Religion he will draw his Sword,
 And list'd has been long in rich Society,
 Who then would think him guilty of Impiety?
 For, he to me his Secrets would impart,
 And curse a Hypocrite with all his Heart;
 And damn, ram, rot, and sink him down to Hell,
 If that he did not truly wish me well.
 Thus hath he often curs'd and swore to me,
 That he still lov'd me best of all the Three.

When Friends profess, thus, *Judas* like, do
 leave me,
 In adverse Fortune, and will now deceive me;
 In times of tryal, proving so Unjust,
 Then sure 'tis hard for to know whom to trust.
 But if they e'er look back upon their Store,
 They'll see 'tis done by me, and Hundreds more.
 Thus doth Deceit in darkness daily move,
 Within the Sphere of a pretended Love;

But

But when Deceit in Bosom Friends doth dwell,
 It far doth all Deceits on Earth excell;
 For a deceitful Bosom-Friend is found
 The liveliest Torment, or the deadliest Wound.

But if I make my meek Address in season,
 With mild Reproofs, from Scripture, or from
 Reason,
 They'll huff and scorn, and think them gross
 Abuses,
 Or answer all, with feigned fine Excuses:
 For Sophistry hath one at his desire,
 And learned Tricks to prove the Truth a Liar.
 The other prety, witty, mincing Minion,
 Can frame a fine Excuse in my Opinion.
 The Third cries, Damn him, and then draws his
 Sword,
 With Wounds! what Villain vilifies my Word?
 These fiery Vapours, with such foolish Flashes,
 Must cure his Credit, or he cuts and slashes.
 When *Adam* first did fear his Maker's blame,
 He shelter sought amongst the Trees for shame;
 So these do likewise seek to shroud their Case,
 In Satan's shrubs, to shun the World's Disgrace,

But if I stay for to survey the Nation,
 And view each Art and Trade, and Occupation;
 The Lender, Borrower, Seller, and the Buyer,
 The Beggar, Yeoman, Gentleman and Esquire,
 And all the Cheats, Deceits, Defrauds and Fetches,
 And Wiles, and Guiles, and Lyes, and cunning
 Catches,
 Which may be seen in this our latter Age,
 I may for ever be the Muses Page.

*A Farewell to the Fradulent, and Greedy
Gold Gripers of the World.*

L Andlords fit learning how to understand,
The way for to enhance the price of Land,
Whilst that the Tenant's care is to invent
What course to take to pay his Landlord's Rent.
Souldiers fit spending of their Weekly Pay,
Whilst poor Men labour for their Groat a Day.
Merchants adventure o'er the Ocean Main,
In hopes, with Profit to return again.
Dealers do make their Wisdom most appear,
In learning to buy Cheap, and sell most Dear.
Misers sit brooding o'er their Bags of Gold,
Enquiring, if their Debtors break or hold,
And how Terrestrial Goods are bought and sold.
Thus Men live huckstering in this World for
gain,
Their carnal Ends thereby for to obtain;
And little do regard the poor Man's sorrow,
Who wants wherewith to buy, or lend, or borrow.
But when they once look back upon their Store,
They'll then behold their Trade of Life before;
How they left Vertue starving at the Door.
Whilst Vice came in, as an accomplish'd Man,
And was saluted with the Silver Can,
And soon prefer'd; But Vertue must not flourish,
And Liberal Arts amongst the Poor must perish;
Because

Because the *Paupers* still aloof must stand,
 Cringing and craving long, with Caps in hand,
 Perhaps, for what's their just and due Demand.
 So all th' encouragement, which now they'll give,
 Is such, whereon a Man can scarcely live.
 But here my Muse is Sequester'd and Barr'd
 From meddling much with those of the Black-guard,
 Or of their darker Deeds my Mind to write,
 Lest Paper should be stain'd with Works of Night.
 And so farewell; for fear I should offend;
 I'll pray, that all Men may their Lives amend.

Amen.

Upon Man's momentary mortal Life.

THE life of Man's a span in Measure,
 Depending on one moments Leisure,
 And Vanity's its only Pleasure.

Lilie like, our Life doth fade,
 Or Eagle like, our Life is made,
 Or like a Shuttle, or a Shade.

(Or like a Play that's new begun,
 Or like a Tale that's quickly done,
 Or like the Motion of the Sun.

Or

Or like unto a Watch by Night,
Or like unto a Arrow's flight,
Or like a thing soon of sight

Or like a Storm that cannot stay,
Or like a Candle in the Day,
Or like a Lump of Potters Clay.

Or like a Word that's quickly spoke,
Or like Glas that's quickly broke,
Or like a Vapour, or a Smoke.

Or like a Stream that glideth fast,
Or like a Dream that's quickly past,
Or like a Bubble, or a Blast.

Or like the riding of a Post,
Or like a Ship by Tempest tost,
Or like a thing that's quickly lost.

Or like the Lodging of a Guest,
Or like the Lightning of the West,
Or like a thing that finds no rest.

Or like Foundations on the Sand,
Or like a House that cannot stand,
Or like a thing at no Command.

Or like a Thought soon out of mind,
Or like a Feather in the Wind,
Or like things lost we cannot find.

Or like a Cloud that's now in sight,
Or like to Ice congeal'd th' last Night.
And soon dissolv'd and vanish'd quite.

Even so our Life, in length but small,
Is quickly lost, even like to all
That's short, or swift, or like to fall.

For hither naked do we come,
All weeping from our Mother's Womb,
And at a trice are in our Tomb.

The Christian Warfare.

THere is a time when Kings to Wars do go;
But in our Christian Warfare 'tis not so,
It takes no Truce, nor knows no vacant hours,
But still endures all Tempests, Storms and
Showers.

To Winter-Quarters it doth ne'er resort,
To seek for Safety, Pleasure, Rest or Sport,
But out in pitched Fields Christ's Soldiers lie,
Where they their Enemies may still descry,
In all th' Assaults of their resisting Foes,
Still watching, and returning Christian Blows;
If Christians do neglect, or faint, or fly,
Then are they vanquished, overthrown, and die:
What hope have we, a Conquest for to win,
Whilst Foes are fighting and we ne'er begin?
Give courage, Lord, to fight, whilst we have breath,
Treaties and Truce betrays us unto Death.

Upon

Upon Time.

IN rapid motion *still the Sun,*
 With Time away is halting,
 And shews how fast our *Glass* doth run,
 And how our Days are wasting;
 Yet few of us have been so wise,
 As to regard how fast it flies.

Unless it be to plot for Pleasure,
 Or hoard up Trash to leave behind;
 We make such Chaff our cheifest Treasure,
 Which Heirs will scatter with the wind,
 And for it, with us in our grave,
 And that's the Thanks we often have.

Proud *Dives* once, had Time to meet him
 And whilst before him, he could watch him,
 But Time stole by, and scarce did greet him,
 And then 'twas quite too late to catch him;
 This Mortal then began to mourn,
 When Hopes were past, of his return.

Time's represented bald behind,
 Who here would cause him still to stand,
 Must look before, where he shall find
 A Lock, where he may fix his hand;
 And tho' he hold him ne'er so fast,
 He'll sily slip away at last.

That Monarch which bears greatest Sway,
 And wears the richest Golden Crown,
 Could never court him long to stay,
 But trips his heels, and throws him down,
 Into the Dust and silent Grave,
 Which is the Lot we all must have.

A Meditation upon Death.

O Lord,
 Inspire my Muse, my Memory refresh,
 To shew the Futility of our fading Flesh:
 The thing that puts us past our latest Breath,
 Is now my Subject, and 'tis called Death.

NOW Death is that, wherewith our Days
 are clos'd,
 A taking down the Sticks our Tents compos'd,
 A Separation which shall still remain,
 Of two old Friends, till they shall meet again.
 But we were Authors of our Lives decay,
 And meet with Death still Lurking in the way,
 One Conqueror finds it fatal in a Slate,
 A Fly confounds another's Sumptuous State.
 One's by a Grape consum'd away and worn,
 Another by the pricking of a Thorn.
 The tasting of an Herb doth one devour,
 Another dies in snielling of a Flower.
 One with a bit of Meat doth breath his last,
 Another with the Ayr doth pine and waste.

There's

There's nothing on the Earth that doth reside,
That e'er could shelter us from Death, or hide
Our Lives in safety, but it ends our strife,
By taking Time to cut our Thred of Life:
Our Sins made Death our Senses so offend,
But Mercy now hath made it much our Friend.
For to transport us, past this night of Sorrow,
In Joy to hear our Bridegroom bid good morrow.
As she that first receives us in our birth,
When we came weeping to this Globe of Earth,
Doth wash and cleanse us, and when we are drest,
Doth first present us to our Nurse's Breast,
Or to our Mother's Arms she straight us bears,
Who Int'rest claims in us, as still appears;
So Death which closes up our latest strife,
And is our passage to another Life,
She as a Midwife then, our Souls presents,
Unto the Angels which convey them hence
To endless Joy, which they ne'er understood,
Who can but think this friendly office good?
What if this Death my Carcass should distress,
With Dust, Corruption, Worms and Rottemness,
When as my Soul that very Instant goes,
To Joys Fruition, and in Glory flows?
What if my Friends their brinish Tears do shed,
And mourn about my Coffin and my Bed,
When as my Soul the sweetest Smiles shall gain,
Of Christ who dy'd, but now doth live again?
What care I who these Earthen Eyes shall close,
So I see him that with such Triumph rose.
What if my Name on Earth doth fade and rot,
Whilst I with Saints shall never be forgot?
When dreadful Death my Downfal shall pursue,
'Tis but the viler Parts it can subdue,

The better flies above its furious Blow,
 And gaineth more than that can lose below.
 The worst of Deaths, the Horrour of the Grave,
 Set Faith aside, no greater Grief I have ;
 Heaven and Earth within our Bosom lies,
 Each to its proper Centre home-ward flies.
 If Heavens Joy not parallel Death's Pain,
 Then is our Preaching, and our Faith in vain.
 But if Joys above do more than equal it,
 Why shrink I at the Terrours of the Pit ?
 I have Examples yet to move me more,
 Of all the Antient Worthies gone before.
 Which of the Kings or Prophets 'scap'd this Road ?
 What Patriarch, Monarch, in this Path ne'er trod ?
 Where are their mighty Hosts now hid and hurl'd ?
 And Generations which o'erflow'd the World ?
 How many in the Field by Death were slain,
 Seeking for Honour, like themselves, but vain ?
 How have my Friends been toll'd with Passing-bells
 Unto the Grave, to take their last Farewells ?
 How many Creatures in my idle Leisure,
 Have I made taste of Death, but for my Pleasure ?
 And now shall I new Ways to Glory crave,
 Not by the Gates of Death, and silent Grave !
 No, no----

*The Clay that's in the Potter's hand must still
 Submit and yield unto the Workman's Will.*

Thy Father's Wrath, Lord, pin'd thy Soul, so
 great,
 That put thy Body in a bloody Sweat ;
 Thou sweat'dst out all my Fears, and set'st me
 free,
 To comfort more, than Angels could do thee.

These

These very Words Horrou from Death hath ta-
ken,

My God, my God, why hast thou me forsaken;
Thou would'st not through that bitter Storm have
past,

If thou would'st leave me comfortless at last

Then sure at Death, I need not to be griev'd,

Since well I know on whom I have believ'd.

All panick Fears I then may well refrain,

Whilst I behold so fair and clear a Gain.

Why then to leave this Flesh, should I repine,

For to be crown'd with Christ, in Joy to shine?

For to forsake vain Pleasures, Honours dying,

Bottomless Hopes, vain Wealth that's ever flying;

Stormy Contentments, sinful Men and Slaves,

Most sore Temptations, Seas of troubled Waves,

For Fulness of Felicity and Rest,

In Joys Eternal, ever to be blest?

But yet there's Failings in my Fancy bred,

And like a Child am loth to go bed.

When painful Labour did my Limbs molest,

I was most willing to lie down and rest.

What Prisoner then would love to live in pain,

And would not strive his Freedom for to gain?

What Pilot's he that ne'er puts forth his hand,

To bring his Treasure safely unto Land?

What Seaman sings upon the Ocean main,

And at the Haven doth with Tears complain?

What Bird would chuse within her Cage to stay,

Rather than in the Woods to sport and play?

The painful Bee in Summer still doth strive

To store for Winter, Honey in the Hive.

The Ant in Autumn, doth a Stock procure,

That she the time of Famine may endure.

The Ox and As, from whom all Reason's hid,
At night they will draw near their Master's Crib.
And now shall Man, the Master-piece of all,
Thus fear into his Maker's hands to fall?

No, no----

*The Clay that's in the Potter's hand must still,
Submit and yield unto the Workman's Will.*

But is't the Name that doth my Soul surprize,
Sleep called Death? Should I ne'er close my Eyes,
What hurt, if he who first made Man to sleep,
Whilst he was making him a Helper meet,
Doth for me this long Sleep of Death provide,
To make my Soul to him a Glorious Bride?
Go then, my Soul, into thy glorious Rest,
Whilst th'other half's as safe, but not so blest;
Yet so, being parted, that thy Dust shall be
Again united, Glory for to see.

Yes, yes----

*The Clay that's in the Potter's hand must still,
Obedience yield unto the Workman's Will.*

But Nature's Weakness in me breaketh forth,
I cannot welcome Death, unto its Worth,
For when I look for Strength, Temptations try
me,
And when for Vigour, all my Force doth fly me.
That Face I thought upon with much Delight,
When dead's a Loathing to my living Sight.
The Thoughts of Death my Soul doth still detest,
My Paleness shews I welcome not the Guest.
But O my Soul, what still surpriz'd with Fear!
What makes thee backwards thus thy self to bear?

Meditations upon Death.

If thy Redeemer call, why art thou slow?
If he bids haste away, wilt thou not go?
The Holy Martyrs in hot Flames did fry,
And in those Torments made their Choice to dy;
So that from all their Sufferings they might cease,
And to him go for to have Rest and Peace.
For David says, *One day is better there,*
Than in this Life to live a thousand Year;

And chuse to be a Door-keeper therein,
Rather than live within this World of Sin.
Who then to Sin would be a Servant still,
Returning Hatred for his Friend's Good-Will?
Let me with David, then my Verdict give,
And say 'tis better for to die than live.
Yes, yes----

For he that's made of Dust and Clay must still
Obedient be unto his Maker's Will.

And yet shall I from Folly not be forc'd,
But still despise the Best, and love the Worst?
The Lord can rid me of this great Distrust,
And make me shine in Glory with the Just.
Then hear me, Lord, whilst my Complaint I break,
The Spirit's willing, but the Flesh is weak.
Give strength therefore, O God, my Soul inspire,
That I may see that Glump, which I desire,
Of Bliss and Glory when my Days are done,
And then, O Lord, be pleas'd to quickly come;
And let thy Servant see this Glorious Sight,
For he's content to bid the World good night.
And now, my Soul, return unto thy Rest,
The Lord's large Bounty is to thee exprest;
For thou art good, and dost Good, gaining praise;
The Humble from the Dunghill thou dost raise.

152 *Meditations upon the Resurrection.*

And in thy Word therefore I'll take delight,
And meditate thereon both day and night.
And seek my Saviour where he sits on high,
And live so here, as not to fear to die.
Singing of Praises, Praises, Praises store,
Unto the Lamb that reigns for evermore.

*A Meditation touching the Resurrection
of the Dead, the Day of Judgment,
and Everlasting Glory.*

WHen as the good Man's Soul its Corps doth
leave,
Then Glorious Angels do it strait receive,
And carry it the way our Saviour went,
In *Sion's Courts*, to him for to present;
Not for Good Works, which he did here fulfill,
But what God promis'd thus on free Good-Will.
Well done, good Servant, welcome from Annoy,
Now thou shalt enter in thy Master's Joy;
To see thy Saviour place thee with Kings
Of greatest Comfort in these Glorious Blisses,
Where Glorious Saints and Seraphims there be,
Dignities and Dominions far to see,
Patriarchs, Professors in these Joys partake,
And Holy Martyrs, which embrace the Stake;
Thy Friends and Parents, Husbands, Children
Wives,
With all the Saints which lead Religious Lives,
They're

They're all past Danger, and are come to landing,
And now in Joy before the Throne are standing.
How shall the Soul be ravish'd with Delight,
When thus it stands amongst the Saints in Light!
To view that Face which glorious doth appear,
And all the Treasure of his Wisdom hear.
How many Thousand Thousands shall in see,
In Joy to join at his Felicity!
They joy'd at its Conversion here on Earth;
But at its Coming shall be greater Mirth.
Virgins they have a Crown of Recompence,
Which vanquish'd and subdu'd Concupiscence.
The Crown of Chastity upon their head,
That never defil'd nor stain'd the Marriage-Bed.
The Crown of Charity is still their Dress,
That fed the Orphans and the Fatherless.
And Crowns unto those Pastors there are given,
Who by their Words and Deeds won Souls to Heaven.
The Palms of Victory, with Blessings store,
Each Soul doth there enjoy for evermore.

But when the Trumpets Sound shall raise the
Just;
These very Bodies, sleeping in the Dust,
Shall with those Souls be then replenish'd,
By th' Alively quickning Pow'r of Christ their
Head;
They shall arise with Joy their Lord to meet,
As intrawaken'd out of a sweet Sleep;
And shall behold his Glory when they rise,
Not with others, but with their own Eyes.
Then shall at last this Globe of Earth expire,
And all things then shall be consum'd with Fire;

And

154 *Meditations upon the Resurrection.*

And for to shew Times Shortness to our Reason;
 Christ says it shall be but a little Season,
 Till this shall come to pass (without delay),
 And Lament, Blindness shall be done away.
 Adam was not created Old nor Young,
 But in a perfect Stature, Sound and Strong.
 Much more in Glory shall our Bodies be,
 Most pure and perfect from Infirmity.
 In Incorruption they shall rise again,
 Free from all Sicknes, Weaknes, Death and Pain.
 Each Body's made transparent; Souls Divine,
 And through their Glorious Bodies they shall
 shine.
 A Trophy shall each one have put upon her,
 Thus, Triumph hath he whom the King shall
 honour.
 For ever then in Beauty they'll abide,
 Like to Christ's Body, which is Glorifi'd
 In whom Man's Nature hath a Pers'nal Union,
 Knit to the Godhead in a full Communion.
 But as for the Elect, which shall survive,
 And at Christ's second Coming be alive;
 As Lightning flashes from the spacious Sky,
 Shall all be chang'd i'th twinkling of an Eye;
 And from all Corners of the World repair
 To meet Christ's Glorious Coming in the Air;
 Where twelve Apostles on twelye Thrones shall
 sit
 To judge those Tribes which Folly did commit;
 And those that truly did God's Word obey,
 Shall have a Crown of Glory for their Pay.

And

And then that Soul that still was Christ obeying,
 In this last Day shall greet her Body, saying;
 Well met, my Dear, thou dost my Joys advance,
 How sweet and comely is thy Countenance!
 That in the Clefts of Rocks did find thy Cave,
 Or hast lain long within the sleepy Grave.
 Thou art a Harbour now to entertain,
 Not only me, but Christ in thee shall reign;
 Thou wast my Fellow, and Companion long,
 In the Lord's Labours and Afflictions strong;
 Lift up thy Head, see Glorious Angels fly,
 Like *Gabriels*, shewing thy Redemption's nigh.
 Thy Tears and Fears are past, why dost thou
 stay?
 Shake off thy Shackles now, up and away;
 That we this joyful Sentence now may here,
 Which is so welcome to each hearing Ear.
 Come, Children all, receive your sure Reward,
 The Kingdom which of old's for you prepar'd;
 Come ye to me in whom you have believ'd,
 You shall with Sinners now no more be griev'd.
 As you under the Cross were trodden down,
 So now each one of you shall wear a Crown.
 But for the Goats, this fearful Doom's their due,
 Everlastingly depart, ye Curs'd Crew,
 Into those fearful Flames prepar'd in Hell,
 Where th' Devil and his Angels always dwell.
 After this Sentence is compleatly given,
 Christ with all his comes to the Courts of Heav'n,
 Saying, Behold, dear Father, these are they,
 Thou gav'st to me, not one is gone astray:
 Thy pure and precious Word to them I gave;
 And they believ'd it, and their Souls did save;

These

156 *Meditations upon the Resurrection.*

These were not of the World, and therefore
 scorn'd;
 Like as my Days it into Mourning turn'd;
 And now I will (Oh Father) that these be
 Where I abide, that they my Face may see;
 To chant thy Praises, and thy Name adore,
 For thy great Mercies now and evermore.

But here my Fancy faileth, and my Sight
 Is quite obscured by the Glorious Light;
 And I am backward ready to retreat,
 For none can understand this Glory great:
 But yet a Scantling's written in the Word,
 Which doth a Glimpse unto our Sense afford.
 This Bridegroom's beauteous Chamber, which on
 high,
 Is far beyond the Curtains of the Sky;
 The Scripture doth compare unto a Prize,
 Which is most precious to all seeing Eyes,
 Or to this City (it's describ'd to Men)
 Of Holy, Heav'nly, High Jerusalem;
 Where the Elect do live still void of Strife,
 And are enrolled in the Book of Life;
 All built of Gold most pure, like Crystal Glasse,
 And Jasper Walls in Splendor too surpass;
 Twelve Glorious Gates our Senses to admire,
 On rare Foundations, each a Pearl entire:
 Three Gates are t'wards the South, three t'wards
 the East,
 Three looking t'wards the North, three t'wards
 the West;
 Each Gate so guarded, that no sort of Sin,
 Nor any thing unclean can enter in:

All Uniform and Beautiful to see;
The Length, and Breadth, and Height all equal
be.

Twelve thousand Furlongs every way compleat,
Therefore most stately, spacious, large and great.
Pure living Waters run through every Street,
As clear as Crystal, and most wholesome, sweet;
On either Side of these fair Rivers flowing,
The Tree of Life is ever green and growing,
Which once a Month still yields her pleasant
Fruits,

And ever bears twelve several sundry Sutes;
Those Leaves do ever fresh and green endure,
And will all Nations of Diseases cure;
This Habitation sure must needs excell,
Where Riches, Health, and Honour always dwell.
Moses desired God of his good Grace,
To suffer him to view his Glorious Face;
Therefore our Church doth still in Prayers join,
That Christ would make his Face on her to shine.
If *Moses* Face with such great Splendour shin'd,
For Forty days, and view'd him but behind;
What Beauty, Feature, Honour, Glory, Grace,
Do those enjoy, who view him face to face?

And sure that Place is Glorious to behold,
Where all things brighter are than burnish'd
Gold;

Then what Transcendancy must needs be there,
Where Gold and Pearl do but as Dirt appear?
So here we now may say, with *Sheba's* Queen,
The half was yet ne'er told which I have seen.
(Most Famous King) and happy those that stand,
To give Attendance to thy Princely Hand;

And

And so draw near to thy refulgent Seat,
 Or tread thy Courts to hear thy Wisdom great,
 How happy then may those be thought to be,
 Who tread the Courts of bless'd Eternity;
 And lastly, now these Joys and Pleasures pure,
 Shall without end for evermore endure;
 Therefore hereof, Christ doth us certain make,
 And saith our Joy no Man shall from us take.
 All other Glory soon will fade away,
 And Earthly things will wither and decay:
 We see the Changes of this fleeting World
 How every thing is topsie turvie hurl'd;
 Vice is advanc'd, and Vertue must not flourish,
 All Liberal Arts and Sciences may perish;
 Honour doth quickly to a period come,
 Betwixt a Rising and a Setting Sunn.
 We see the greatest Monarchs have their Fall,
 If Fortune frown down comes their Crown and all.
 Her Wheel is turning, never fixt nor stay'd,
 Those on the Top, down in the Dust are laid.
 Then what Content remains in Earthly things,
 Which are so fickle, full of Waverings?

But if we raise our Thoughts to things above,
 Where Christ is King, whose Law is Peace and
 Love,
 He'll then in Beauty to our Eyes appear,
 Sweet pleasant Harmony unto our Ear;
 He'll to our Taste the hony-comb excell,
 Sweeter than Frankincense unto our Smell:
 He'll be unto us more than Heart can think,
 Rivers of Pleasures we shall freely drink;
 He'll all in all be to us, and will sure
 Establish us in Joy for evermore.

And

And as *one wrote upon the Pains of Hell,
 E'en so to Joy it's thus applied well. [* *Drexelius.*
 As if there were a Mountain great of Sand,
 Whose Bulk exceeded all this Globe of Land;
 And that a Wren sometimes should there appear,
 And bear one Sand thence in a thousand Year;
 Millions of Ages it would there remain,
 Before the Wren had carried every Grain;
 But yet it doth to Consummation tend;
 'Tis finite, and must have a final End,
 But as for Heavens Joys they ne'er decay,
 After so many Years are worn away,
 And all that tract of time, much like a Span,
 As far from End as when it first began.

Thus our Eternall Happines shall be.
 A full Communion with the Trinity,
 Where Crowns of Glory every Brow adorns,
 That in Afflictions here was crown'd with Thorns,
 Where heads no Stars, nor Sun, nor Moon for
 Light,
 For God himself there always shineth bright;
 Where those that did with Thirst both waste and
 pine,
 Shall in their Father's Kingdom drink new Wine;
 Where those that hunger, pinch'd for want of
 Bread,
 With Heav'nly Manna are for ever fed;
 Where Love doth last, and evermore remains,
 Where Health is such, as Sicknes never stains.
 Then give me Grace, dear Father, that I may
 Thy Sacred Laws hereafter still obey;
 Then I'll sing Praises, Praises, Praises store,
 Unto the Lamb that reigns for evermore.

FESTIVAL HYMN,

Q R

CAROL,

UPON THE

BIRTH of our SAVIOUR,
JESUS CHRIST:

When as the Fabrick of the Earth,
In times begining framed was;
And did receive its early Birth
From *Chaos* indigested Maſs,
And all thoſe great and leſſer Lights,
To rule the Day and darkſome Nights.

Far

Festival Hymns.

Far in the Oriental East
A Garden placed great *Jehove*,
With all Terrestrial Glory blest,
And beautify'd, by him above,
With Trees and Fruits and Waters clear,
No Eye ere saw the like but there.

Within this Earthly Paradise,
Out of that Earth and brittle Clay,
The Trinity took sage Advice,
Let us Create a Man, they say,
To dress these Trees of Sunary Sutes,
Which bloom and bear these pleasant Fruits.

And God, cause Man was then alone;
Gave him a Mate for his Delight;
So that they *Two* should be but *One*,
To make his Yoke and Burden light;
Fram'd of his Rib in curious wife,
When silent sleep had clos'd his Eyes.

Of all the Fruits God bids them feed
Which in this Garden then were plac'd,
Only the Tree of Knowledge heed,
'Tis Life to leave, and Death to taste.
Thus Man had Power and Free Will.
To wound, or heal, or cure, or kill.

But tast he did and so he fell,
 The Serpent envying his blest Life,
 His Heaven turned to a Hell,
 By the Enticement of his Wife:
 Thus wrapt in Woes, in Sorrows drown'd
 Were thence expell'd to fill the ground.

Then was there found no other weight,
 In Heav'n, or in the Earth below,
 No Seraphin, nor Angel bright,
 That could Redeem Man's Overthrow;
 But *Jesus* of a Virgin bred,
 Must bruise this Subtile Serpent's head.

And when th' appointed time drew nigh,
 That he our Nature should refresh,
 And cure us of our Malady,
 And here below assume our Flesh;
 All Wars throughout the World did cease.
 And *Janus* Gates were shut in Peace.

Then *Cesar* sent out a Decree,
 Throughout the Earth and World so wide,
 That every Man should taxed be
 In the chief City of his Tribe;
Joseph and *Mary* at that time,
 To *Berthelem* came, of *David's* Line.

But when they to that City come
They found such Crowds of Company,
That in the Inns there was no Room,
But in a Stable they must lie,
Near to the Ass, or horned Beast,
These harmless Doves must take their rest.

But 'ere *Aurora* gilds the Morn,
Or silver Beams display'd the Sky,
To *Mary* was a Baby born,
For her to sing a Lullaby.
Then Angels to the Shepherds say,
They had a Saviour born that day.

The Heavenly Host all Praises sing,
All Peace on Earth, to Men good Will,
And Glory to our Heavenly King,
They thus in Mirth rejoyce their fill;
And yield him Praise with cheareful Voice,
Why should not we then all rejoyce?

Rejoyce, old *Adam*, for this day,
That Serpent's Head is bruise'd and broke,
That would have wrought thy Sad Decay,
If Christ had not made light thy Yoke,
And paid thy Debt and set thee free,
To live with him Eternally.

Grand-Mother *Eve* thy Joy declare
 This day thou art from Bond set free,
 For tasting of that Apple fair,
 Thro' the old Serpent's Subtiltie.
 Thy Saviour's come to ease thy Thrall;
 Thou at the Fruit, he drank the Gall.

Rejoyce, old faithfull *Abraham*,
 This day all Tribes are blest in thee;
 Thy Saviour from thy Loyns who came,
 This day is born to set thee free
 From all Contagion of the Sin
 Which *Adam's* Fall had wrapt thee in.

Rejoyce, King *David*, for this day
 In little *Bethlehem* is born
 A Babe, to bathe thy Sins away,
 Wherein thou wast so long forlorn;
 For now's sprung from the Root of *Jesse*
 A Branch to hide thy Sinfulness.

Rejoyce, ye Prophets, which fore-knew
 This Blessed Babe so long before;
 Behold this day is born to you
 A Lord of Life for evermore;
 Your Prophecies are now expir'd,
 Lo, he is come you long desir'd.

Rejoyce

Rejoyce, ye Virgins, and adore,
This Royal Act still think upon;
How on this day to pay your Score,
A Virgin did bring forth a Son;
To deck your Brows with Garlands gay,
That you might live with him for aye.

Rejoyce, ye Babes and Sucklings all,
This day your Lord a Babe is born,
Not Richly rob'd but in a Stall,
The Cratch his Cradle; thus forlorn
He enters in this Vale of Tears,
To free you from all future Fears.

All Saints and Angels, Nations, Men,
All People on this Globe of Earth,
Once more, I say, rejoyce, agen
Lift up your Voice with Chearfull Mirth;
For still this day I'll Praises Sing,
Till Death my Corps to Grave shall bring.

A

FESTIVAL HYMN.

When Time began
 Then God made Man,
 A holy heavenly Creature;
 And did him give
 Meet Helps to live,
 An Angel's Life in Nature.

And free from Vice
 In Paradise,
 He as a Monarch reigned,
 Wherein he might
 In Sweet Delight
 For ever have remained.

But he to Sin
 Did soon begin,
 Which caus'd a fearful Course
 Upon us all,
 By his great Fall
 What could have happen'd worse?

He lost his Life
First by his Wife,
Being tempted by the Devil,
And so all we,
As well as he,
Are Subject to all Evil.

If that a Child
Had bin beguil'd
By Sathan and and a Woman,
Such horrid Shame
On Adam's Name
Had never been so common.

But with Free-will
And Reason still
His Maker did endue him,
That he might choose,
Or else refuse
The thing that would undoe him.

Nor want of Meat
Did make him eat
The Fruit that was forbidden,
But want of Grace
Did cause his Face
For shame for to be hidden.

For he had all,
 Both great and small,
 That then was under Heaven,
 Till God's Command
 He did withstand,
 And was of all bereaven.

Yet God above
 So shew'd his Love,
 For all his Misbehaviour,
 That in his need
 The Woman's Seed
 Should be to him a Saviour.

Christ should be sent
 Them that Repent,
 Also in every Nation,
 Each Line, and Tribe
 Which do confide
 In him, might have Salvation.

In time appointed,
 The Lord's Anointed,
 Born of a Virgin pure,
 Shew'd us our Path,
 And did God's Wrath
 Upon the Cross endure,

The wicked Jews
 Did him accuse
 Most falsly for to dy,
 But being slain
 He rose again,
 And did ascend on high.

Where he doth stay,
 In Blis for aye,
 Whose Glorious Majesty
 Hath paid our Debt,
 And freely set
 Our Souls at Liberty.

He as a Friend
 Doth Comfort send,
 When that our hearts are grieved,
 With Blessings store
 He evermore
 Doth see our Wants relieved.

Who can repeat
 His Mercies great,
 To us when we were Strangers?
 He left his Word,
 A two-Edg'd Sword,
 To keep us all from Dangers.

His helping hand,
 By Sea and Land,
 Is Ready if we crave it,
 He is not slack
 When we do lack,
 But ask and we shall have it.

True Faith and Love
 Comes from above,
 By his Word we gain it,
 If we seek there
 We need not fear
 But that we shall obtain it.

Than let me look
 In thy blest'd Book,
 O Lord, whilst I have breath,
 Where's Warning given
 To seek for Heaven,
 And to provide for Death.

For in a Cloud
 A Trumpett loud
 Shall give a dreadfull Sound,
 So that each Ear
 Shall plainly hear
 Above and under ground.

And

And then all those,
 Christ's Friends and Foes,
 To Judgment shall be brought,
 And have Reward
 With due regard
 According as they ought.

The Sinners shall
 In Vengeance fall
 Amongst the Cursed Crew,
 But Saints shall stand
 At his Right-hand
 In Joy, and so

ADIEU.

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